The American Missionary

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ATTEMPT GREAT THINGS FOR GOD; EXPECT GREAT THINGS FROM GOD

WE Congregationalists are planning, with the Divine Help, to raise among ourselves this year, Five Million Dollars for missions. A considerable sum it may seem, but not more than our work urgently requires and not more than we can give if we will. The Commission on Missions, in *The Common Work* (replacing the *Survey* of former years), which it is sending to all our pastors and churches, tells vividly and concisely just where and why the money is needed. In the present issue this magazine aims to supplement, reinforce and illustrate what *The Common Work* is saying, hence its unusual arrangement. We count it a special privilege to share our pages with the American and the Woman's Boards. What a story these Boards bring of splendid achievements, of vast undertakings, of compelling needs. The close intimacy, the essential unity of home and foreign missions should never be forgotten. Each depends on the other; neither can flourish alone; prosperity for either one means prosperity for both.

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CHURCH INVENTORY

THE Commission on Missions recommends that on the last Sunday in October or the first or second Sunday in November, a concise statement be made by the pastor and other officials of every church to the congregation concerning finances, both current expenses and benevolences. A chart is being prepared which will be adapted to visualize the situation, and will be provided free to any pastor or church officer desiring to use it, on request of the state office or of the Commission on Missions, 287 Fourth Avenue, New York, N. Y. The presentation should be followed by a printed statement sent to all members of the congregation, especially to those absent from the service at the time when the facts are presented.

If the inventory reveals a shortage in the amount needed to defray home expenses for the year or in the amount of the church's missionary apportionment, the Commission recommends that a date be set for a special offering, preferably on the Sunday before Thanksgiving, and that a subscription envelope for current expenses and one for benevolences be mailed in advance, with the inventory statement, to every constituent, inviting participation. An appropriate missionary leaflet, which will be provided on request, should be enclosed with the letter.

Nothing should be done which would interfere with the success of the canvass for next year. It is the conviction of the Commission that the plan recommended will help rather than hinder the regular canvass for 1923 by its educational value and by leading subscribers to be ready to include the special offering with the regular subscriptions for the ensuing year.

God Save America!

An Open Door and a Closed Spirit

WHAT nation in the entire course of human history has had a chance for greatness comparable with that which now opens to the United States of America? Here we are unequalled and unapproachable in point of wealth and power, fettered by no old-world traditions or entanglements, above suspicion of ambition for territorial aggrandizement, rich in our heritage of civil and religious liberty; here we are a great, free, prosperous people, while over there lie the war-wrecked nations, distracted by social disorders, overwhelmed by financial disaster and looking our way for help. America may now, if she will, lead the whole world forward.

But does her spirit match her opportunity? This unfortunately appears not to be the case. How soon have we backslidden from the wartime heights of idealism! The former chivalrous impulse to place our strength at the service of the weak seems to have vanished from the land, while a sentiment of quite contrary type is in the saddle. "Europe's troubles are no affair of ours," men are saying, "we have troubles enough of our own." One cannot believe that a sentiment so base fairly represents the American mind, but it is certainly dominant among us today. Witness what Congress is doing and refusing to do—watch the men and measures that rule our cities and have a large part in State Government; hear the screams of the "reptile press."

Social and Civic Maladies

And it is true enough that we have troubles of our own good and plenty. The "Carnival of Crime," which was said to be a temporary result of the war and likely soon to disappear, goes merrily on. Newspapers are still filled with stories of "banditry, thuggery, car-stealing, murder and violence," to which is frequently added the revolting account of a lynching party. We are weary of hearing about boss rule, political corruption, contract robbers, stuffed ballot boxes, greed and graft. Mayors and other city officials appear to be chosen upon the strength of "their ability as smilers, jolliers and handshakers," with little regard to character or capacity. It is with greatest difficulty that a really first-class man can be elected to public office in an American city. We are pestered and tormented, our business interrupted, our affairs thrown into confusion and lives put in peril by ceaseless labor troubles, in which both the opposing parties seem more moved by selfishness and greed than by love of justice, while both show a reckless disregard for the rights of the public, and a heartless indifference to the suffering and peril they bring upon innocent neighbors. Mr. William Allen White, after giving a vivid account of such evil conditions in *Collier's* for July 1st, offers a striking explanation. "The majority of Americans today," he affirms, "are *morons,* people with immature minds." They are children and grandchildren of the immigrant. They have never been properly educated. They are "ignorant of the truth which every American should know—what is good conduct, what acts are social and what anti-social."

We Lack Vitamines

But these American morons are by no means illiterate; they all, except the original immigrant parents, have attended the public schools; they read, write and cipher with fluency; their hands are full of newspapers. How comes it that they are "morally undernourished"? Is it not because their mental diet fails to include essential elements without which there can be no full, symmetrical development of the human soul? Personal purity, unflinch-

ing integrity, crystalline truthfulness, a high regard for honor, obedience to the voice of duty, a sense of personal responsibility, a willingness to spend and be spent in the public interest—these and other great qualities of the best citizenship are the fruits of religion; they grow nowhere else than on the trees of life.

Now, our public schools, for well-known reasons, can do little or nothing in the field of religion. The youth of America have for fifty years been wholly dependent for religious training upon churches and Christian homes. These sources of influence have been marvelously effective. The leaders of America, in all the nation's higher life have, as a rule, come out of the bosom of the church, but hosts of our fellow-citizens have never enjoyed that advantage. It is now nearly half a century since note began to be taken of the ominous fact that the Protestant churches were not reaching our industrial population, especially those of foreign parentage. The situation in this respect has not greatly improved with the passing years. We have never succeeded in winning these folks in considerable numbers, neither themselves, nor their children, nor their children's children. Now no longer foreigners but Americans, no longer poor but prosperous and often rich, they have increased to an immense multitude and have become a prime factor in the life of the land, but most of them are still aloof from the historic faith of America, and having, in many cases, no faith of their own, they have become a vast pagan element in the heart of this Christian state. Along with them are also to be reckoned that other multitude, men of native stock and devout ancestry, who have forsaken the ways of their fathers and are living in practical atheism. All these are necessarily and inevitably destitute of those high qualities of mind, heart and conscience which only come through the influence of Jesus Christ.

Without Faith No Freedom

But such qualities are the very stuff out of which civilization is built; without them it cannot stand, not, at any rate, that fine, high type of civilization which we know as "Christian." The moment the soul leaves the body, the body must die—decay at once sets in. No more can Christian civilization live and thrive after loss of the Christian spirit. What we are witnessing in America is therefore nothing else than the attack of a mortal disease upon the body politic. The Church of today has on her hands a fight for the very life of the country; unless she can succeed in evangelizing the nation, the nation as a great, free, Christian democracy must fall to pieces. But can the Church do it? Of course she can and of course she will. God Almighty is with her, the gates of Hell shall not prevail against her. This we cannot doubt. At the same time clearly hers is no holiday task. Difficulties so vast and of such long standing are not to be overcome languidly by half-hearted work and perfunctory worship. It would seem as though some great, new experience must come upon the Church of Christ, something different from what she has known for many a long year—some revelation given by the Eternal Spirit for our own day, some fresh gift of power, some discovery of new and more effective weapons for spiritual warfare, some modern miracle, before she can become glorious in victory.

Many are demanding that we repudiate all that science has discovered and taught for the last hundred years, all results of devout biblical research, all advance in religious thinking, and, returning to the days of literalism, preach our gospel in the phrases of the Seventeenth Century—thus they believe the Church will renew the vigor of her youth. Others find relief in the hope of a speedy return of Christ, who, as they affirm, is about to come again with material power and visible splendor to overwhelm his foes and to reward his saints. With such notions we have little sympathy. We cannot

think that gain follows retreat or that reverent scholarship leads men away from God; nor can we believe that the Changeless One is about to forsake his plan of winning men by the quiet convincing power of the truth and will turn to spectacular methods.

From Whence Cometh Our Help?

For our own part, our hopes go with those who look for an increment of power through a growing sense of the reality and the nearness of God, especially as he leads us forward to new tasks and lays upon us unwanted responsibilities. Have we not been depending too much upon the Bible and not enough upon God himself? What is the ground for assuming that he whose inspiring friendship made those holy men of old so wise has now become a mute? Are we to be like sons who seek to learn their father's mind, from letters written years before to other persons in other situations, instead of going for information directly to the father himself? We recall the answer of old General Booth, to the question "What passages of Scripture would you use in bringing a soul to Christ?" "I would not use any passage of Scripture," he replied, "I would not take the man to any book, but straight to the living God." We remember the comment of Dr. R. W. Dale in a sympathetic account of Dwight L. Moody's work in England. "He preached and he prayed as if God lived in Chicago." Well, God certainly does live in Chicago. Is it not better to know him as a resident of your own town than to think of him as one who used to live in ancient Jerusalem but now resides far off in Heaven? To the same effect are the brave words of the author of "Painted Windows," "Christ should be sought in the living world and not in the documents of antiquity."

"But are you not attacking the Bible?" Never! That book is the voice of men who have known God and told the truth about him; it is saturated with the purest, loftiest religious ideas that the world has ever known. No one is in danger of loving his Bible too well. What we do attack is the crude notion that the Father has so tied himself up in its pages that never since their completion has he been able to say another free word to his children. The world of today has sore need of the prophet, the apostle who knowing God for himself, precisely as Moses, David and Paul knew him, can cry out of the richness of his own experience, "Thus saith the Lord."

Our Own Share

No small part in the responsibility for the great task of national redemption rests upon our churches of the Pilgrim faith and order. Numerically we are not among the greatest of the tribes of Israel. Other denominations have far outstripped us, but God has given us this grace, that we have hitherto been permitted to supply the world with leaders in number out of all proportion to our size. Many of the most important spiritual movements of modern time have sprung from the loins of Congregationalism. In the impending spiritual advance which must be close upon the world, shall we again be appointed, one asks, to the same honorable place? Well, the answer of this question lies with ourselves. If we want a thing so great, so good, and want it badly, can it be withheld? May not the Father even now be searching among his own for the men who can be entrusted with this mighty commission? "Whom shall we send?" He seems to be saying, "Who will go for us? Who hath an ear to hear what the Spirit saith? Do you Congregationalists really wish a major part with me in my high service? How much do you actually care to have the New Jerusalem rising beneath the Stars and Stripes? How much will you give to bring it about? Does five millions for missions in a single year seem too much?"

—S. L. L.

The Work Over-Seas

By Secretary W. W. Scudder

Our World Highway

CONGREGATIONALISM has built a great highway for promoting world-wide Christian relationships. Our homeland societies look after the American end of it. The section that runs over-seas into the great unevangelized regions of the earth is under the care of the American Board.

Many Congregationalists who are acquainted with the American end of this highway know nothing about the rest of it. They have no conception of the immense reach of this over-seas section, its many divisions, the gigantic work accomplished, the obstacles overcome, the lands that have been opened, the wealth that has been uncovered, the nations that have been made accessible, and the enormous traffic of sacrificial and friendly service that crowds every mile of it. Why not tour your own highway? There is nothing better.

Why did we build this world highway? We had orders to build it. Two thousand years ago our Lord commanded the construction of these world contacts connecting all lands with his Kingdom. Hence it is the life business of every Christian to help build these world highways. Congregationalists early nailed the international principle to their church doors, and they will never take it down. They built the first international highway between America and the other peoples of the earth, and have since pushed the branches of this highway into every continent except South America. They have been at this road-building now for over a century, and by a remarkably comprehensive and efficient net-work of agencies and influences that run up into the tens of thousands they have worked out a system of cooperative missionary service that has become the pride of our churches and that puts every intelligent Congregationalist in instant and intimate touch with every great world problem at home or abroad. Probably no denomination in the land is more happily and unitedly working out its world program.

The Over-Seas Organization and Support

This includes the American Board and three Woman's Boards. While each is responsible for its own share of missionary work and workers, the Woman's Boards caring exclusively for women and children, they work like hand and glove together. The missionary force is composed about one-third of men, a third of wives of these men, and another third of unmarried women sent out by the Woman's Boards. The Woman's Boards carry about one-third of the work and, under a remarkably efficient system, raise about one-third of the contributions. Together these Boards administer in fifteen countries twenty large missions. These twenty missions have one hundred and ten stations where missionaries are located, and nearly sixteen hundred out-stations under the care of trained native assistants. Twenty-nine main trunk roads, with spurs reaching all these stations, make up this international highway system (seven of them in Europe, thirteen in Asia, five in Africa, three among the World's Island peoples, and one in Mexico). They open up contacts with seventy-five millions of our fellow beings.

Unfortunately, scarcely a fourth of our Congregational membership has assisted in this work. While we are proud of our highway and of the fact that Congregationalists have been foremost in such world service, three out of four of us are shamefully conscious that we have had practically nothing to do with the construction of these avenues of world friendship. Eager automobilists in ten years have covered this nation with paved roads. Somebody waked them up. If this backward three-fourths of us were equally alive, what an incredible increase of Christian contacts would develop!

Pastors! Secretaries! Pour the facts into us till we " get busy " ! We'll ' go get it," if we see it.

For it is not possible that so many of us could be so indifferent unless we were uninformed. At a stone's throw from my boyhood home stood a Hindu temple built for a cobra, where crowds daily worshipped a loathsome reptile. How many in our comfortable churches know that most of the human race is still doing that sort of thing—praying to snakes, sticks, stones, and clouding the earth with atmospheres of death—while we " Christian Nations " hold in our hands the wealth and power of the world? If every league of our world highway thrills us with the joy of accomplishment, is not every mile of it also paved with reproach?

Efficient Construction

Last year these Boards expended two millions of dollars in this international outreach, a little more than half of which was contributed by the churches. In this day of mounting costs what can two millions accomplish spread through many countries along thousands of miles of highway? An American hospital will use a million dollars annually. Two such institutions could clean up the Board's money. The annual budgets of our state universities range anywhere from one million to seven millions of dollars. The Board's entire income could not run the largest of these for a third of a year. Two million dollars are not so large after all. Well what does the Board do with these two millions? It pays the salaries and traveling expenses of its eight hundred missionaries. It administers its seven hundred native churches with their eighty thousand communicants and their quarter of a million supporters. It employs six thousand trained native workers, one thousand of whom are preachers. It educates eighty thousand pupils in twelve hundred common schools, one hundred academies and sixteen colleges. It conducts eighty hospitals and dispensaries. Do you know how two millions could be made to go farther or do more good? Would you like to know what the home administration of all this work costs? In round figures, eight cents on a dollar covered all expenses of the Board in this country, and most of that was spent in educating our home constituency. Ninety-two cents on every dollar went abroad for over-seas highway construction. For a hundred years, amid thousands of business failures, the Board has stood with unshaken credit, handling through its expert missionary staff, in addition to its regular work, millions of dollars of flood, famine and plague relief. It is one of the best-known financial institutions in the world.

Enormous Range of Interests

In this country the burden of furnishing secular education, medical service, industrial training and good literature, has been taken from the shoulders of the church by public institutions. But in most mission lands they have had to be provided by our missionaries. So the Board has had to send out not only ministers but educators, translators, doctors, nurses, architects, agriculturists, engineers, industrial experts, social workers, athletic directors, stenographers and business agents. It carries a tremendous international service. Glance at these important departments:

1. *Evangelistic.* This is not the day of isolated conversions but of mass movements bewildering in their number and size. Three million Filipinos revolting from Rome, forming a National Church—wide open to Protestant guidance. As many millions in Czecho-Slovakia doing the same thing and in close touch with our missionaries. Hundreds of thousands of Mohammedan Moros under our flag eager for American civilization and training. Mass movements all over India carrying thousands of villages and hundreds of

thousands of idolaters into Christian camps for instruction. In Turkey—wonder of wonders!—Moslem children crowding our Christian schools—action visited by death a few years ago. A king in West Africa threatening to abdicate if he cannot have a missionary. Last year in one county in China two native pastors reported eleven hundred converts, and Paotingfu, where Boxers massacred our missionaries, listed four thousand for baptism. Two hundred and fifty native evangelists in all parts of the globe, each caring for from four to ten villages a year, gathered eight thousand into the church through the gifts of one Christian manufacturer. Two hundred and fifty Bible women, under one of our Woman's Boards, reached weekly twenty-five thousand shut-in women—more than a million a year!

2. *Educational.* Here is an expanse as vast as the other. Along all sections of this highway, the Board must train the future Christian leaders, furnish the equipment, and set the eductional standards and pace from the kindergarten to the university. Look in on a Constantinople school of the Woman's Board, where two hundred and seventy girls are packed like sardines and one hundred and eighty-eight turned away. Or on the Girls' College in Kobe, with five hundred and fifty enrolled and three hundred and twenty-eight refused for lack of room. Visit Capron Hall in Madura, furnishing the only Girls' High School and the only institution for training women teachers or educating pastors' wives in a region as large as Massachusetts and Rhode Island. The Indian Government has offered the Board land, buildings, equipment and salaries for five hundred villages of the Robber Caste if we will only furnish the trained teachers; "the greatest chance of one hundred years in the Board's South India work," it is said, and so far we have been able to supply forty. The educational supervision of an entire Chinese province of eleven millions of people the Board was recently obliged to refuse for lack of ability to provide the teachers required.

3. *Medical.* Note how suffering crowds throng the hospitals along this highway. The Board is here battling superstition, brutality, malpractice, ignorance; it is pressing sanitation, inoculation, prevention, physical culture and hygiene. With its fifty medical missionaries, one-third of whom are women, and its eighty hospitals and dispensaries, some of which have an exclusive constituency of two million people, it is furnishing nearly a half million treatments each year, and all on the total outlay required by one hospital in a city of one hundred thousand people in this country.

4. *Industrial.* The Board holds 40,000 acres for farm purposes in seven different countries, and conducts scores of industrial schools in which many pupils earn the larger part of their education. It provides lessons in stock-raising, poultry culture, seed selection, domestic science, and industries of many sorts, helping poverty-stricken communities to improve their economic conditions and to build a better civilization. In many instances, where through persecution or misfortune they have been thrown out of employment, this industrial help becomes a life and death matter.

5. *Literary.* Suppose our language had never been reduced to writing, and we had no Bible, books, papers, not even an alphabet—we can hardly conceive so deplorable a situation. Yet this is just where millions of human beings were before Missionary Boards, at enormous expense, supplied this lack. Even today these thousand millions in all lands would be almost wholly destitute of Christian literature if our mission presses were not turning out each week millions of pages of good reading, and for many years to come this output must be enormously increased.

6. *Self-Support.* The Board has developed a large self-supporting work, including a number of great native churches, and in several mission

fields like Japan and Natal entire departments of missionary effort. As rapidly as possible it is urging the native church to take over its own work. Inspiring local and national movements toward self-support are in full flood in China and India. Poor as they were, our native churches contributed very nearly half a million dollars last year.

7. *Union Movements.* Surprising progress has been made in this direction. In partnership with other Mission Boards, we are jointly conducting mission stations, churches, schools, colleges, hospitals, theological seminaries and publications—seventeen of these joint efforts in China alone. This cooperative building of parts of our international highway is most happy and effective, and is rapidly growing. It would be shameful to fail here.

The New Day

Wonderfully has God opened up the possibilities of international cooperation. The war swept away the old barriers and cut new paths in every direction. Under America's unparalleled leadership, the peoples of the earth saw new visions of brotherhood, learned principles of democracy and eagerly embraced our invitation to organize for justice, peace and good will. Although nationally we disappointed them bitterly, the opportunity to fit into the prevailing world needs and currents of desire, on the part of a denomination that from its birth has been trained in just these directions—in democracy, Christian unity, education, social service and the spirit of the world citizen—is still ours. Our missions are the centers of hope and reconstruction in torn lands that are seeking better ways of life. Our missionaries are the "inner statesmen" trusted and consulted by the leaders of these peoples. Never had the American church an obligation as impelling and appealing as this not only to push through these widely welcoming areas the Christian highways of international good will, but also once more to rouse our own nation to unselfish international leadership.

What It Costs

According to careful estimates of our National Council and its Boards, this over-seas work, under the closest economy, demands three millions a year. Nearly a million of this comes to the Board annually through legacies and special sources. The churches were asked to give the other two millions. Instead of that, they gave last year a million and a little more. What happened then? The Board was left gasping in debt, faithful workers were laid off, new work was cancelled, and repairs even had to be stopped; so that much of the highway is in deplorable shape. If this keeps up, whole sections of it must soon be closed. This is no bluff. The one desperate issue before the Board is to avoid abandoning work. Yes! We know the National Council declared that this was not to be thought of for a moment. But, facing the heaviest deficit in her history, how much deeper do you suppose the Board will dare run in debt? Viewing this enterprise as a whole, cannot anyone see that even three millions is none too liberal a sum with which to finance an over-seas highway system so huge? And we surely must know that we cannot squeeze three millions' worth of needs into two millions of dollars without widespread disaster. Last year, 1875 Congregational churches—whole churches—sent nothing to the American Board. And only a small minority met their apportionments in full. Is not our remedy there—a lift all along the line? Let our people once see the wide battlefield —the successes unparalleled, the sweeping victories already within our grasp —then let them tell us whether we should sound a retreat or a charge, whether we should drag the colors back to the ranks or bring the ranks up to the flag.

THE AMERICAN MISSIONARY ASSOCIATION

Trees of Life

OUR schools are like those trees described in holy writ which line the boulevards of the New Jerusalem; their leaves are for the healing of the nation. The very processes by which they live and carry on their work, the coming and going of teachers and pupils, the necessary buying and selling, the customs, rules and regulations, the daily routine of class room and dormitory, the spirit of industry, integrity, reverence, happiness, kindness and good fellowship which pervade them —all this has a certain healing and sanitary influence over surrounding communities, so that wherever an A.M.A. school is located, there you find an area of good order, of thrift, of happy homes and prosperous people, and of good feeling between the races.

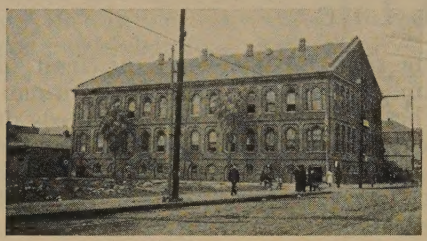
Like those trees of God, our schools bear a great variety of fruit and every month in the year is a harvest month with them. The most fruitful time—the harvest of harvests—comes, of course, in early summer when each yields to its community the most precious gift that any community can receive, namely, a group of young men and women of good-will, careful training, clean morals, high ambitions and Christian spirit, imbued with the fixed purpose to make themselves useful to the world. Any school commencement is impressive, but few present a spectacle more moving to the man with imagination and heart, than that of an A.M.A. school as it sends its yield of young lives to the race which stands so desperately in need of just such leadership.

But all this took place three months ago. What of October? October is the time for planting, the fruit of summer becomes the seed of autumn. These products of May, hundreds of them, will in September and October begin the work for which they have so long been in training, that of teaching school. A system of public schools for colored children has now been established in most parts of the South. These institutions are as a rule so miserably poor that they are scarcely worthy to be called schools. The chief reason for their inferiority lies not in wretched building, nor brief terms, but in the quality of the teaching. A colored public school must be taught by colored teachers, but of trained colored teachers there is a woefully scant supply. And public schools for the training of Negro teachers are few and far between. Graduates from our own normal courses therefore go out into a very great opportunity.

In the course of the next few weeks, these young teachers will be taking up their new work; it will be unfamiliar, full of difficulties, perplexities and discouragement. There will be trying changes from that delightful atmosphere to which they have been accustomed, to the crude, meager life and the coarser manners of regions whither their task will lead them. They will need all the wisdom and the pluck they can muster. But they are going to make good!

The writer recently visited a dozen or twenty Negro public schools in different parts of the South whose teachers were trained under the A. M. A. It was a great and illuminating experience. Especially impressive was the contrast between the human part of the schools and the buildings that

contained them. In the roughest and most dilapidated shacks we found groups of well dressed, well behaved, intelligent looking boys and girls, taught by young women of charming manners, attractive appearance, sweet voices and genuine pedagogic skill.



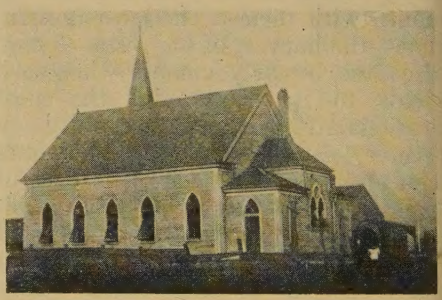
HIGH SCHOOL, NEW ORLEANS, LA.

Their influence over their pupils was remarkable.

One of the most interesting illustrations of what Negro education owes to the American Missionary Association is to be seen in a densely populated colored district in the eastern part of New Orleans, in the center of which stands the Beecher Memorial Congregational Church. The first pastor of this Church, a Straight graduate, devoted, tactful, enthusiastic when he came to that field found all about him a wilderness of ignorance and neglect; swarms of children running wild and not the ghost of an educational opportunity. One of his first moves was to petition for a new school at that point. The petition was not granted. Such important new school buildings for white children were in process of construction that it was felt no money could be spared for Negro education. The president of the school board, a lawyer, was from the Seventh Ward, one of the largest in the city without a single public school for Negroes. Without his endorsement the board would not consider the petition for a school. This he at first refused on the ground that the board had no money.

Nothing daunted, the young minister proceeded to raise funds for the purchase of a school lot; in this effort he was successful. A plot of ground was secured, ample in size and well located. He then went to the very lawyer, who had so stoutly opposed the much needed school, and employed that man to execute the deed; furthermore, through his wide acquaintance with colored men and women he managed to turn a great deal of petty business into the lawyer's office. Having thus secured the lawyer's good-will, he went for the second time to the Board of Education and said, "Gentlemen, here is a lot bought and paid for by public subscription; we now ask again if you will not be good enough to build us a school house." This time the petition was granted. A simple but decent building was established which is known as the "Valeria C. Jones School." Upon visiting the place last May we found its eight or ten rooms brimful of pupils and overflowing into several neighboring cottages, the total attendance being about nine hundred. The principal of the school and fifteen of her twenty teachers are Straight College graduates.

All the children above the fifth grade were, for our benefit, marched in regular order over to the Beecher Church, the only room in the neighborhood large enough to contain them. There they filled every pew, a silent, orderly assembly of colored boys and girls. A bright New England woman of our company, herself a former teacher, put to them a number of test questions in geography



BEECHER CONGREGATIONAL CHURCH, NEW ORLEANS, LA.

and history; their replies were prompt and intelligent. They listened with fixed attention to all that was said; there was no restlessness, no listlessness such as one often finds among white pupils. The singing was phenomenal, such rich, full voices, such fervor, such harmony. Standing, they sang lustily every verse of the national hymn, and then saluted the flag, adding to the familiar words which we hear everywhere the following postscript of their own:

"I am a citizen of the United States of America and I hereby pledge myself to live my life to the glory of my country.

"I will speak the truth because my country has no need of a liar.

"I will be brave because my country has no need of a coward.

"I will work and not beg because my country has no need of an idler.

"I will be one to prove my country the greatest nation on earth in industry, wisdom and goodness."

At least three-fourths of these children are Roman Catholics, but there was nothing Gregorian about their music. They afterward sang for us the same wonderful old plantation spirituals that are heard in our colored schools everywhere, "I'm Climbing Jacob's Ladder," "Lord, I Want to be a Christian in My Heart."

This great public school for colored boys and girls is, properly speaking, a grandchild of Straight College. Without Straight it never would have come into existence; without Straight it could not continue; the same thing is true of other and even larger colored public schools in New Orleans, and of the great and flourishing Negro high school of that city. Except for Straight and similar institutions planted and sustained by northern philanthropy, they could not exist. What Straight is doing for New Orleans other A.M.A. schools are doing in hundreds of other places all over the Southland.

Planting and tending such trees of life as these is the business of the American Missionary Association. It asks for your support, your cooperation. Is any work in the wide world better worth while?

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Inter-Racial Cooperation

THE findings of the women members of the Texas State Inter-Racial Committee, at Dallas, Texas, last March, embodied the following:

We, the members of the woman's section of the Texas State Committee on Inter-Racial Cooperation, find ourselves overwhelmed with the opportunity and the corresponding responsibility which we this day face in sharing the task of bringing about better conditions and relations in the South between the white and Negro races. We deplore the fact that the relations for the past fifty years have been such as to separate the two races through a lack of understanding on the part of both. We know that ignorance takes its toll in crime and inefficiency, that disease and death are no respecters of persons, but that they sweep from the places of squalor and unsanitary living across the boulevards, to the best kept and most protected homes. We know also that crime is not segregated and that its results are felt alike by all classes.

We are persuaded that our native Southland can never reach its highest destiny while any part of its people are ignorant, undeveloped and inefficient. Therefore, together we must meet our task and seek to bring in a new day of better understanding and achievement. To this end we call attention to some of the underlying causes of present day ills:

Recognizing the universal existence of prejudice among people of different races, and deploring its existence and its consequent unjust results, we are therefore resolved: That the Negro should have a hearing in his own behalf, and that we should not be

content simply with being kindly disposed to the race, but that our good will should reach to an effort to secure for its members justice in all things and opportunities for living the best possible life. We desire for the Negro, as for all men, personal and racial justice in private life and in the courts of the land.

Recognizing the great increase of mulattoes and knowing full well that no race can rise above its womanhood, we appeal for the protection of the chastity of the Negro women and declare ourselves for the single standard of morality among this race as well as among our own.

Recognizing the right of every American child to be not only well born, but to be given the opportunity for developing his life to its fullest possibility, we desire for the Negro child better homes, better schools and better Christian training.

Lynching is the black spot on America's soul. So long as America holds the record for its illegal taking of life, so long as the headlines of foreign papers carry in large letters, "America burns another Negro," just so long will her shame be world-wide. We have no security unless the law protects us. Mob violence knows no law. As women, we condemn every violation of law in the taking of life, no matter what the crime.

We declare ourselves for law and order at all costs. The public has a right to prompt and certain justice and should demand such of officials and courts. We believe that America should not permit ignorance and prejudice to be capitalized.

In common with the great and honored Henry W. Grady, of our own Southland, we say, "Not in passion, my countrymen, but in reason, not in narrowness but in breadth, may we solve this problem in calmness and in truth, and lifting its shadows, let perpetual sunshine pour down on two races walking together in peace and contentment."

"Let us suppose that the entire Church of Christ was at work in the world teaching Christ's teaching, *educating* men, bringing it home to the heart and mind of humanity that 'life is mental travel,' that it is in our thoughts we live and by our thoughts we are shaped, that flesh and blood can not inherit the Kingdom of God, that all terrestrial values are radically false, that to hunger and thirst after anything is to get it, that the power of 'the dominant wish' is our fate, that in love alone can we live to the full stature of our destiny, that the Kingdom of God is within us, that the engine of faith has not yet been exerted by the whole human race in concert, that conquests await us in the spiritual world before which all the conquests of the material world will pale into insignificance, that we are spirits finding our way out of the darkness of an animal ancestry into the Light of an immortal inheritance as children of God; let us suppose that this and not dogma, was the Voice of the Church; must we not say that by such teaching the whole world would eventually be rescued from our present chaos and in the fulness of time be born again into the knowledge of spiritual reality?

"I believe it is only when a man realizes that in its final analysis the whole universe is invisible, and ceases to think of himself as an animal and becomes profoundly sensible of himself as a spirit, and a spirit in communion with a spiritual reality closer than hands and feet, that it is possible for him to fulfil the two great commandments on which hang all the Law and the Prophets. And without that fulfilment there must alway be chaos."

Service of the Negro Poet to His Race and Society

Voicing the Heart and Sentiments of a People that They and Others May Learn

By Emma Georgia Dillon

Editor's Note: This address, with the valedictory words that follow it, was delivered with unusual grace and charm as a part of this year's commencement program in Tougaloo College, Tougaloo, Miss. Miss Dillon is one of a class of twenty-five academy graduates.

"WHERE there is no vision, the people perish" — that is, no peering into the future, no ideals that make the ultimate goal of life worth living for, or no inspiration to the soul. Vision is all spiritual wealth, not in the restricted sense of religion, but all the finer things that find expression in poetry.

A poet is one who interprets people to themselves in ways that they perhaps are not capable of expressing. No true poet will feel his work half done unless he has been instrumental in elevating the thoughts of the people or stimulating interest in the aesthetic side of life. Keats in "Ode on the Poets," referring to those who have passed away, says:

"Here your earth-born souls still speak
To mortals, of their little week;
Of their savours and delights;
Of their passions and their spites;
Of their glory and their shame;
What doth strengthen and what maim:—
Thus ye teach us, every day,
Wisdom, though fled far away."

How is it that the world most often gets glimpses of all sides of a race? Through the poetry or music that come from the hearts of the people themselves. Therefore it is the special work of the Negro poet to interpret Negro characteristics and psychology to the world and so to help bring about a better understanding among the races. No race can expect to be recognized as great until it has produced something worth while in literature and art. The Negro has the emotional endowment, creative ability and artistic conception; this has been proved through his four contributions to the world: the "Uncle Remus Stories," put into form by Joel C. Harris; the "Spirituals,"

TOUGALOO CHAPEL

which the Fisk Jubilee Singers at the outset introduced to the public; and in the realm of comedy, Ragtime, now called "Jazz," and the Cake Walk.

Every poet must possess power of feeling, power of imagination, and power of expression. Who can deny that Paul Lawrence Dunbar did possess these three essential qualities? He is best known for his "Jingle in a Broken Tongue," as Howells brought him to the notice of the public, but there is another Dunbar seen in the flaming "Ode to Ethiopia," and pathetic "We Wear the Mask." The poems of Dunbar and other poets, in the dialect, delightfully portray the optimistic and humorous spirit of the Negro race. None of the Spirituals that come from the hearts of the people in the darkest hours of oppression are tinged with the desire for revenge or the spirit of hate toward their oppressors, as is many an otherwise beautiful psalm.

It is through dialectic poems to a great degree that our poets can interpret our hearts and sentiments to others. Who has not felt the lyrical sway of "Little Brown Baby Wif Sparkling Eyes," or the humor of "Lias! Lias! Bless de Lawd! Don' you know de day's erbroad?"

No person whose mind is unprejudiced can read these poems and not realize the delightful humor that Dunbar is trying to portray. In his collection of poems alone one may get a variety of humorous subjects. I am inclined to think that Southern cookery became famous through poems in dialect; it is enough to make any one hungry to read about 'possums cooked with potatoes. "Po Li'l Lamb" shows the tender care and love of a black mother for her babe, and "The Party," or any dialectic poem telling how a maiden is wooed by an ardent lover may bring a smile to the lips. There is a great deal of Negro psychology in these poems if one cares to make a study of them.

Dialect has certain disadvantages in view of which our poets should by no means confine themselves to it. First, dialect is not adequate for giving expression to all the varied and complex conditions of modern life. Second, the public attitude must be thought of, since white poets and "slap-stick" comedians hold the Negro up to ridicule through this medium; this objection is not to dialect but to public opinion. Third, the Negro poet has as a part of his task the duty of turning the minds of the people to things other than the grueling race problem, which is consuming much of the artistic ability of the country. As a proof that the Negro poet can do this I cite a patriotic poem entitled "Flag of the Free," by Edward Smyth, which gives voice to one of the strong characteristics of the Negro, loyalty and patriotism. Prof. Kerlin in his phamplet, "Contemporary Poetry of the Negro," says of this poem, "There is not in all our poetic literature a more eloquent apostrophe to our country's flag than this from a Negro poet."

The poetry of today (as a result of recent events) has a new tone. It is challenging in nature. James W. Johnson, acting as a spokesman for the inarticulate millions, presents the challenge in his poem "To America." The World War in which the Negro participated most gloriously was the means of reviving hopes and aspirations without which one may never hope to rise. "The Heart of the World," by Joshua Henry Jones, Jr., is one of the best of these expressions in poetry. It tells of the call for peace and love in the heart of the world and finally of the call of God for the brotherhood of man in the heart of the world.

One of the most beautiful and constant things about the Negro is his religion—faith in the unseen. While there may have been a few who doubted and sought revenge during the century of bondage, yet never did they, like the Hebrew race, as portrayed in the Old Testament, have periods when they entirely forgot their God. Col. Thomas Wentworth Higginson of Boston, one of the first

white men to make a study of Negro Spirituals, the greatest gift of the Negro to society, said, "Never it seems to me since men first lived and suffered was his infinite longing for peace uttered more plaintively than in the lines, 'I lay in de grave and stretch out my arms.' The very fact that no one person or generation can claim the authorship of these melodies confirms the statement that in them are embodied the souls of the Negroes themselves from their earliest state of development till now. Optimistic spirit of faith is also portrayed as in the melody, 'I am so glad trouble don' last always.'"

If in the poetry of the Negro one finds rhymes and rhyme forms familiar in the poetry of the white race, let him consider for a moment that the Negro has only been educated in this kind of poetry. If he is to go back to his natural form our educational system should help this. To introduce his poetry in his own schools would be a wise plan. Much to his credit it must be said that most of his poetry is didactic.

Dunbar in his "Ode to Ethiopia," must surely have been thinking of the Negro poets when he said in the last stanza:

"Go on and up! Our souls and eyes
Shall follow thy continuous rise:
Our ears shall list thy story
From bards who from thy roots shall spring,
And proudly tune their lyre to sing of Ethiopia's Glory!"

The Negro poet has a vision and as interpreter of the heart, sentiments and ideals of his race will do much to uplift his race and to establish mutual understanding and brotherhood.

Valedictory

There comes a time in the life of each person when he or she must leave some place that has grown dear. It is my privilege, now, to act as a medium for my classmates in saying to you here at Tougaloo — "Farewell."

As we are truly commencing the life for which we here have been training, we can think of no greater asset than to have chosen this place with its high Christian ideals and modern standards to prepare us to make useful and four-square ideal men and women in the various communities where we settle.

To you President, Dean, and Members of the Faculty, we would say that we feel that you have been largely instrumental in helping us to catch a vision and take up the challenge flung to us by the rest of the world. We shall not be content to think that we know enough, but ever strive while teaching to learn as we go. We ask of you to let our lives, with what measure of success we may attain, prove our deep gratitude to you.

Schoolmates, little though you realize it, you have ever been inspiring to us; stimulating us, because conscious of our influence, to be our best selves, you taught us to play the game fairly. We cannot forget you when we leave you here and start for ourselves where competition will not be as friendly as here.

Classmates, grown dear to me, even though from now on we shall be disunited, I shall think of you always in connection with unity and Tougaloo. I know that in whatever place you choose to settle, you can be counted on to work for the good of all, never forgetting the ideals learned here and our motto, "Each for all, and all for each."

"Oh! Adam he wah de fus' built man,
Dat's jis what de Good Book say;
An' Ebe come nex', den sin began,
Dat's jis what de Good Book say.
Ebe bit de apple right in two—
A wicked fing fo' Ebe to do—
Yes, dat's what de Good Book say!"

In Latin-American Missions

By Rev. A. G. Axtell

IN our work inexhaustible patience is necessary, patience which bears and endures and carries on. We must be strong to bear up under the loads that we are called upon to bear, sometimes unexpectedly heavy and suddenly thrust upon us. We must be strong enough to keep moving on in spite of the load and the difficulties of the way. We are dealing with a race which is essentially different from ours, and therefore difficult to understand, and to which it is difficult for us to make ourselves understood. We have observed almost unexampled patience in individuals of that race in endeavors to understand us. Must we not humbly confess that we need to have great patience in our endeavors to understand them?

We represent a religion which is new to them, and foreign to their natural mode of conception. They are used to a formal religion, one founded, constructed, shaped and projected in the concept of priestly ministration and subservient adoration. We are given to a vital religion —one of growth and expression and fruitage and personal devotion. Their priests stand between them and God. Our ministers endeavor to bring men to God through knowledge of the Christ. Their mode of conceiving what religion is and their method of expressing it will not and cannot be rooted out at once, nor without great care in preserving the soul of the listener while removing misconceived religion. Lapses one and many back into the old concept may be expected. Correction and guidance and tender solicitude must be supplied with patience.

We must not expect to change in twenty years that which twenty times that period has built up. We

A FIESTA DAY IN PORTO RICO

must be gratified at making a few real converts, even if we are not satisfied. (We must avoid satisfaction, for otherwise we would fail indeed.) Let us remember that we are sowing. The human heart is comparable to the soil—the Master made the comparison. It is fitted for the germination of the seed, the growth of the plant, the production of fruit. We may not—and cannot in great measure—reap from our own sowing, but others will reap. There is surety of production. This is true of all early mission work. But a special reason for hopefulness is, that the Latins have a natural and exceptional capacity for religion. The soil is rich in productive possibilities. Response is certain, and the problem may come to be, not how to gain converts, but how to take care of the many who have come forth; and this condition of affairs may come sooner than expected. There is every reason for hopefulness.

CATHOLIC CHURCH, HUMACAO

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SEVENTY-SIXTH ANNUAL MEETING

The seventy-sixth annual meeting of The American Missionary Association will be held in North Woodward Avenue Congregational Church, Detroit, Mich., November 8-9, 1922.

PROVISIONAL PROGRAM

Wednesday, November 8th.

2:30 Organization.
2:45 Address of Welcome.
3:00 Report of Treasurer, Irving C. Gaylord, Esq.
3:15 Annual Survey, Mr. John R. Rogers, Chairman Executive Committee.
3:35 Secretarial Address, Fred L. Brownlee, Cor. Sec.
4:50 Concert of Prayer, led by Rev. A. F. Beard, Memorial—Cyrus Northrop, LL. D.
8:00 Devotional Service. Address, Rev. Nehemiah Boynton, D.D.

Thursday, November 9th.

9:00 Devotional Service.
9:10 Address: George W. Hinman, Dist. Sec., Cal.
9:45 Address: Prin. Harry C. York, **Porto Rico.**
10:15 Christian Education in Contact with Mormonism, Rev. George A. Downey, Utah.
11:15 Business Session.
2:00 Devotional Service.
2:10 Address: Rev. Francis Frazier, S. Dak.
2:35 Address: Prin. Walter Ricks, N. C.
3:00 Address: Pres. Jas. P. O'Brien, La.
3:30 The Awakening among Congregationalists of the South, Rev. H. S. Barnwell, Ala.
4:00 Woman's Hour. Mrs. C. Hawkins Brown, N. C.
5:00 Social Hour.
8:00 Address: Rev. William E. Gilroy, D. D.
8:30 Address: Rev. J. Percival Huget, D. D.

Jubilee Singers from Fisk University will be present at all sessions. Industrial exhibits from Straight College and Santee Normal Training School will be shown.

Secretary Hughes on the Aim of Education

Editor's Note: At the National Education Association held in Boston, Secretary Charles E. Hughes made the most notable address, which should reach into every corner of the educational world. It is so wise and so entirely in accord with the educational policy of The American Missionary Association from the beginning—which has its best educational exponent in Fisk University as the leading institution for the youth of the African race—that we are glad to ask the special attention to it of our teachers as well as those who sustain them in their educational work. It is fine to have such a man recall educators from an emphasis on one part of their task to a view of the entire job, the development and discipline of the mental and spiritual powers.

WE cannot fail to be gratified by the evidence on every hand of an increased demand for educational opportunity, and it is most encouraging to observe the extraordinary efforts that are being made especially in the field of higher education to provide new facilities. Public funds are available to an unprecedented extent, while the outpourings of private benevolence have gone beyond anything that we have hitherto deemed to be possible. But it is also apparent that there is much confusion with respect to standards and aims and that there will be little gain in considering the mechanism of education until we have re-examined the more fundamental needs.

It is not likely that there will be lack of opportunity for vocational education, for the sort of training which will fit men and women to earn a living. The exigencies of our complex life are too apparent and the rewards too obvious to admit of neglect; and we shall have whatever vocational or technical schools are required. But democracy cannot live on bread alone. It is not enough that one shall be able to earn a living, or a good living. This is the foundation, but not the structure. What is needed is to have life more abundantly.

From the standpoint of the individual, the exclusively materalistic view is inadmissible, for the individual life should be enriched with the ampler resources of a wider culture. What is most important, however, in view of our social and civic needs is that the door of hope should be kept open by maintaining the opportunities and standards of general education, thus giving those who start amid the direst necessities and with the most slender advantages the chance to rise. This is of especial importance to our working people who are not to be viewed as mere economic units, but as colaborers in the great enterprise of human progress. The American ideal—and it must be maintained if we are to mitigate disappointment and unrest—is the ideal of equal educational opportunity, not merely for the purpose of enabling one to know how to earn a living and to fit into an economic status more or less fixed, but of giving play to talent and aspiration and to the development of mental and spiritual powers.

It is impossible to provide a system of general education and ignore the need of discipline. The sentimentalists are just as dangerous as the materalists. No one will dispute the importance of making study interesting, of recognizing the individual bent or special gifts. But the primary lesson for the citizens of democracy is self-control, and this is achieved only through self-discipline. As I look back upon my own experience, I find that the best lessons of life were the hardest. Even along the line of special aptitude, it is the severe mental exercise, the overcoming of real obstacles, that counts. My mother's insistence on the daily exercise in mental arithmetic has been worth more to me than all the delightful dallyings with intellectual pleasures

I have ever had. Life is not a pastime, and democracy is not a holiday excursion. It needs men trained to think, whose mental muscles are hard with toil, who know how to analyze and discriminate, who stand on the firm foundation of conviction which is made possible only by training in the processes of reason. The sentimentalists must not be allowed to ruin us by dissipating the energy that should be harnessed for our varied needs.

When we consider the true object of education, to give the training which will enable one to make the most—that is, the best—of one's self, we must realize that the foundation should be laid in a few studies of the highest value, in self-discipline, and that there should be supplied every incentive to attain that mental and spiritual culture which connotes not merely knowledge and skill but character. This means self-denial, hard work, the inspiration of teachers with vision, and an appreciation of the privileges and obligations of citizenship in democracy.

In the elementary schools, it means that sort of training which insists, at whatever cost, on the mastery by the student of the subject before him, on accuracy—the lack of which, I regret to say, is now conspicuous in students of all grades—the correct use of our language, and the acquisition of that modicum of information which everyone should possess.

In the secondary schools (our high schools and academies), it means that we should stop scattering. There is at present a bewildering and unsuccessful attempt at comprehensiveness. It fails of its purpose in giving neither adequate information nor discipline. It asks too much of the student, and too little. I believe that we need to have a few fundamental, substantial studies which are thoroughly mastered. I am one of those who believe in the classical and mathematical training, and I do not think that we have found any satisfactory substitute for it. But the important point is the insistence upon concentration and thoroughness. The function of the secondary school is not to teach everything, but really to teach something, to lay the basis for the subsequent, and more definitely specialized, intellectual endeavor.

I think, also, that we have done too much to encourage intellectual vagrancy in college. Of course, there should be opportunity to select courses having in view definite scholastic aims, but we have gone so far that a college education, outside of technical schools, may mean little or nothing. It is a time for reconstruction and for the establishment of definite requirements by which there will be secured better mental discipline, more accurate information, and appropriate attention to the things of deepest value which make for the enrichment of the whole life of the student.

We have given too scant attention to the demands of training for citizenship. This implies adequate knowledge of our institutions, of their development and actual working. It means more than this in a world of new intimacies and complexities. It means adequate knowledge of other peoples, and for this purpose there is nothing to take the place of the humanities, of the study of literature and history. When I speak of the study of history, I do not mean a superficial review, but the earnest endeavor to understand the life of people, their problems and aspirations. And at this time, it is not simply or chiefly the history of a distant past that it is most important to know; it is recent history, with sufficient acquaintance with the past to understand the extraordinary happenings and developments which have taken place in our own time, so that, through a just and clear discernment, our young men and women may properly relate themselves to the duties and opportunities of their generation.

AS OTHERS SEE US

PRINCIPAL ROBERT R. MOTON of the Tuskegee Normal School in a valuable paper printed in the *Current History Magazine,* has a good word for the A. M. A.

" This was established by the Congregational Church, largely for evangelical purposes, and first began to attract attention of the public at the close of the Civil War because of the splendid work it was doing to relieve the chaotic condition in which the South was left after the war. The Negro people were going through a process of readjustment, and the whole situation called for the fullest measure of patience and wisdom on the part of all the nation. In helping to meet this situation, the Association sent agents into every section of the South, and, as rapidly as possible, churches and schools were established.

" A great many teachers from New England and other parts of the North came into the South at the call of the Association, and many of the schools which had been established in the various states of the South have since developed into leading institutions for the secondary and collegiate training for Negro youth; these include Fisk University, in Tennessee; Atlanta University in Georgia; Talladega College in Alabama; Straight University in Louisiana, and many others.

" It is interesting to note also that Hampton Institute had its beginning very largely through the confidence which the officers of the American Missionary Association had in General Samuel C. Armstrong, who like General Howard, had served in the Union Army and commanded Negro troops. It is a matter of record that the original purchase of the Wood Farm, which later became Hampton Institute, was made possible through the appropriation of $2,000 from the Freedmen's Bureau and $9,000 from the American Missionary Association. The American Negro owes a debt to the American Missionary Association which it is difficult to estimate, and it is my opinion that if we should subtract from Negro education and development the contribution which has been made by this organization the result would be most discouraging and pitiful to contemplate, whether in home or church life, in moral or religious development, or even in economic advancement.

" The schools planted by the Association have sent out their graduates into every state and section, so that today I doubt very much if there is any school of consequence for Negroes above the grammar grade that has not, at some time in its history, had on its faculty one or more teachers trained, at least in part, in some one of the ' A. M. A.' schools."

" The inadequate provision for the education of the Negro is more than an injustice to him; it is an injury to the white man. The South can not realize its destiny if one-third of its population is undeveloped and inefficient. For our common welfare we must strive to cure disease wherever we find it, strengthen whatever is weak, and develop all that is undeveloped. The initial steps for increasing the efficiency and usefulness of the Negro race must necessarily be taken in the school room. There can be no denying that more and better schools, with better trained and better paid teachers, more adequate supervision and longer terms, are needed for the blacks, as well as the whites. The Negro schools are, of course, parts of the school systems of their respective states, and as such share in the progress and prosperity of their state systems. Our appeal is for a larger share for the Negro, on the ground of the common welfare and common justice. He is the weakest link in our civilization, and our welfare is indissolubly bound up with his."

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of receipts for August and for the eleven months of the fiscal year, to August 31st.

RECEIPTS FOR AUGUST

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. O. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	8,753.07	538.72	2,482.09	404.62	5,931.37	18,109.87	2,154.76	20,264.63	6,693.32	26,957.95
1922	6,682.98	319.81	1,413.54	24.17	4,492.62	12,933.12	3,069.40	16,002.52	3,650.65	19,653.17
Inc.	.....	.....	.....	.....	.....	.....	914.64	.....	.....	.....
Dec.	2,070.09	218.91	1,068.55	380.45	1,438.75	5,176.75	.....	4,262.11	3,042.67	7,304.78

RECEIPTS ELEVEN MONTHS TO AUGUST 31st.

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. O. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	150,041.19	8,121.24	36,063.09	1,085.18	122,720.65	318,031.35	16,738.21	334,769.56	75,972.56	410,742.12
1922	150,320.12	8,211.44	25,651.53	793.27	92,546.71	277,523.07	17,586.71	295,109.78	48,735.04	343,844.82
Inc.	278.93	90.20	.....	.....	.....	.....	848.50	.....	.....	.....
Dec.	.....	.....	10,411.56	291.91	30,173.94	40,508.28	.....	39,659.78	27,237.52	66,897.30

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. O. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	2,562.82	1,841.50	6,388.92	159.35	.....	10,952.59	35,525.40	46,477.99	3,550.00	50,027.99
1922	2,701.79	1,658.44	6,818.12	424.65	8.00	11,611.00	53,198.53	64,809.53	800.00	65,609.53
Inc.	138.97	.....	429.20	265.30	8.00	658.41	17,673.13	18,331.54	.....	15,581.54
Dec.	.....	183.06	.....	.....	.....	.....	.....	.....	2,750.00	.....

SUMMARY OF RECEIPTS ELEVEN MONTHS TO AUGUST 31st.

RECEIPTS	1920-21	1921-22	Increase	Decrease
Available for Regular Appropriations	410,742.12	343,844.82	.....	66,897.30
Designated by Contributors	50,027.99	65,609.53	15,581.54	.....
TOTAL RECEIPTS	460,770.11	409,454.35	.....	51,315.76

FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

On pages 12 to 15 of the pamphlet entitled "The Common Work of the Congregational Churches," a copy of which has recently been sent to every Congregational pastor, is to be found a brief presentation of the work and the needs of the Church Extension Boards, with particular reference to the apportionment askings for 1923. In so far as the facts there given concern the Congregational Home Missionary Society, they are further elaborated in the following pages of this issue of THE AMERICAN MISSIONARY.

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Attention is especially called to Secretary Moore's article in which he enlarges upon the handicaps under which the Society is placed by the failure of the churches to raise the full apportionment. Note how he shows that—

"Many of our workers are underpaid."
"New recruits cannot be enlisted."
"New fields must go unoccupied."
"The work of the Kingdom languishes."

Here is material with which to illustrate Home Missionary and Every Member Canvass sermons. Here is information for canvassers.

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The work of the Home Missionary Society is further indicated in several special articles. Evidence of the importance of their fields will be seen in the enthusiasm with which Director Dana and Director Royce insist that both the country and city, respectively, offer the most compelling inducements to Home Missionary effort.

The service rendered to peoples of other races and languages is touched upon by Directors Bowden and Kingsley; while from Miss Woodberry's pen we have a view of the field as it is seen by the Secretary of the Woman's Department.

It is evident that a careful reading of the articles enumerated will furnish an incomplete but suggestive outline of what the Congregational Home Missionary Society is doing as the servant of the churches.

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Inquiries regarding equipment used in church work reach us from time to time, and we are often able to effect a saving in the purchase. If you are in the market for a good piano, we can help you. We give you the benefit of all discounts except for the actual expense involved in the handling of these matters in the office.

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"A Home Missionary Primer," designed to take the place of "Snapshots of Home Missions," is ready for distribution and may be had upon application to the Publication Department. We also call attention to the series of interesting articles prepared by Miss Mary Jenness, under the general title, "Outriders of the Congregational Line," which were used in connection with the July campaign in the Sunday Schools, but which contain information about present-day mission fields which every Congregationalist should possess. Will be sent in quantity if desired.

Where Help Is Needed

By Frank L. Moore, D.D.

Workers Underpaid

ONE of the most insistent needs in the home mission field is to bring the average salary up to a living scale. It is not comforting to remember that many children of home missionaries who should be going to school or college this fall are unable to do so. Manual labor is honest, and the minister should not be above it, yet how can a man serve a church well when he works six days a week with his hands! Many of our men are resorting to jobs on the side in order to make ends meet. When we think what a handicap debt is to anyone, does it not bring a blush of shame to our checks when we remember that the income of many a home missionary is not sufficient to pay the bills? Just a little increase in income would turn the tide. A good beginning has been made, but we have not yet reached the goal.

SUMMER STUDENTS AT YOUNG PEOPLE'S ASSEMBLY

CAMPFIRE MESS AT YOUNG PEOPLE'S ASSEMBLY

Says one of our state superintendents: "These prairie farmers are wide-awake and insistent in their demands for good men. Our present salary scale is too small to get them. What shall we do—leave our fields vacant or employ inferior leadership?" From another state comes the following: "Our summer students have succeeded so well that they have opened many fields that should be occupied by permanent pastors. To follow this work, we shall need several good men. Where are we to find adequate leadership for the salaries we can pay?

New Recruits

Adequately to compass the home missionary task in both constituent states and missionary districts, in the neighborhood of two hundred men are needed each year. Where are the recruits coming from? The answer is—partly from our colleges and seminaries, a few from self-supporting churches, and a considerable number from other denominations. One of the most effective methods of recruiting is through sending students from our seminaries and colleges to the actual task. Many men occupying important positions today in both the pastorate and executive work had their first experience in religious service on the home mission field as student summer supplies. Who can estimate the influence of this first-hand task—the intensely human problem of caring for a church? This year sixty-four students have been at work. The service they have performed has been of a high order and of great help to the churches. The experience marks an epoch in the life of the students themselves. They have visited the people in their homes and preached

in the schoolhouses and churches that would otherwise have been closed.

This year a new form of service has opened in the opportunity to conduct Vacation Schools, of which Montana reports twenty-two, most of them being conducted by students.

One Vacation School was conducted in a community thirty-five miles from a railroad under the shadow of a majestic mountain range. The majority of the children who came to the school were born in the vicinity. Not a single child knew such familiar passages of Scripture as the Twenty-third Psalm or the Beatitudes, and they were not able to sing a single hymn or song. In ten days they learned many passages of Scripture, several simple songs, lined the walls of the schoolhouse with their handcraft work illustrating Bible stories, and were eager for a continuation of the school. Practically all the community was present on the last Sunday, when an exhibition was given setting forth what had been learned. Scores of fields like this are calling where the task is distinctly our own.

Work of this kind could be indefinitely extended every summer if we but had the funds to send the men.

New Fields

Every fall, students who have been at work for the first time write urgent letters to the Home Missionary Society, asking that something be done to follow up what they have been able to accomplish during the summer. Many of the fields have no other service whatever during the year. One student writes that the church he has been serving is the only one in a large neighborhood where scores of men and women, boys and girls, are absolutely unchurched. He pleads with the Society to send some one immediately to carry on what he has begun. This is an old church that was once prosperous. It has a good building and parsonage, but the people are now unable to carry the work forward alone. Yet this church has sent nine men into the ministry. It is situated in a town in an eastern state where conditions have rapidly changed through the industrial growth of the community. From the standpoint of mission work, the building could not be better placed. Shall we let the doors of this church close again?

A SCENE IN BUFFALO, S. D.

Enlisting Lay Workers

One of the glad surprises that comes to a young minister is to discover how people like to be led. They will agree that religious services

should be maintained, but they will all sit back until someone arrives who will say, "Come on, let's go." In one of our Vacation Schools it looked as though the student would not be able to secure anyone to help. As haying was in full swing, the ranchers' wives were all overworked, but the success of the school demanded a woman's help. Finally the wife of a mountaineer from far back in the hills, eight thousand feet above the sea, volunteered to help. She arose at four o'clock, did the chores, including milking the cows, saddled a pony and rode eight miles down a rocky trail, opening ten or twelve gates on the way. Promptly at nine o'clock she was on hand at the school and gave herself unreservedly to the task. Having been trained in public school work, she was able to render splendid service in the drills, handwork and simple instruction in the school. Riding home at night, her household duties and chores again demanded her attention. Such is the genuine service that may be enlisted when leadership arrives.

Young People's Assemblies

A movement among young people has sprung up almost spontaneously in several mission states, taking the form of Summer Conferences. South Dakota reports several in various centers. Other districts are not far behind. Here the young people gather together with serious purpose and are ready to be led as the leaders direct. Some of the state superintendents have made it possible for the students to attend and lend their presence and enthusiasm in the leadership of various activities such as field sports, hikes, campfire stunts, as well as mission study classes, Bible study groups and serious talks at the devotional hour. What a fertile field for crystallizing life ideals, for the gaining of missionary inspiration and a fresh grasp upon the world's needs today! These conferences present an opportunity for implanting a spirit of optimism, of righteousness, of service, of brotherhood. Funds for the extension of work of this sort in missionary territory will bring rich reward. Such conferences can largely be financed locally; it takes but a little from outside to push the load over the hill.

SUMMER STUDENT IN A MOUNTAIN HOME

CATTLE ON THE PRAIRIE

The Call of the City

OUR cities are growing with amazing rapidity. The World War retarded the tide of immigration, and yet, during the decade ending in 1920, there was a drift of nearly 12,000,000 people from rural to urban communities. Ninety-five cities doubled their population during the decade until we had in 1920 sixty-eight cities with a population of over 100,000. More than half of our population dwell in cities of over 5,000 and nearly 30 per cent in cities of over 100,000.

Twenty - five years ago the frontier of the home missionary enterprise was located in the sparsely settled communities of the great West. Today the frontier of the home missionary enterprise must be sought in these teeming cities north, and east, and south, and west. The note which Dr. Jefferson sounded nearly twenty years ago must be sounded today with even greater urgency. "The task of church extension in the city is one of the greatest tasks of the Twentieth Century. No denomination can hold the attention of thoughtful men which does not go to work first of all and with the bulk of its resources in the city." No country is safe with its cities in the hands of the enemy. If Christianity fails in the city it fails everywhere, and Christianity will surely fail in the city unless we face our task with increasing faith and foresight and liberality.

CHILDREN OF THE LOWER EAST SIDE, NEW YORK

The foreign-speaking population of our great cities is preponderant and significant beyond all estimate. Nearly a dozen cities beyond or speeding toward the million mark have a foreign speaking population, including the children of foreign speaking parents, of nearly eighty-five per cent. Just now there is a temporary recession of the tide of immigration but it cannot last. Thirty people to the square mile in the United States, four hundred or five hundred people to the square mile in parts of Europe and Asia! You might as well try to keep air out of a vacuum as try to stem this great providential, irrepressable movement of mankind.

In many of our cities we already have in these people of foreign speech a home missionary opportunity embracing more people than the population of entire states east or west, a foreign missionary opportunity, right in our midst, embracing half a hundred tongues and dialects! These foreign-speaking communities must be adequately churched. In many instances better equipment must be provided and a much larger staff of workers, including foreign-speaking visitors to bring these churches into more intimate and sympathetic contact with the people they seek to reach. Many of our downtown churches, greatly crippled by the exodus of older families to the sub-

urbs, must be maintained as radiant centers of influence and as vantage points for the mobilization of our forces.

Many churches in college and university communities must be subsidized and strengthened by missionary aid if we are to reach the young men and women who ought to be increasingly enlisted and trained for Christian leadership and service. Many of our churches in industrial communities must be provided with better leadership and equipment if we would share in the solution of those vexatious social and economic problems which menace modern civilization.

LOWER EAST SIDE STREET MARKETS, NEW YORK

Manifold opportunities for real missionary service confront us in hundreds of growing cities, calling for tremendous increase of missionary money and missionary enthusiasm. Everything must be done on a larger scale than our fathers ever dreamed of. New fields must be entered where first bills are enormous. New buildings must be erected where the cost is frightful. Trained workers must be furnished in increasing numbers. No thoughtful person can face the complex and manifold tasks which confront us in the modern city without realizing, sooner or later, that any adequate home missionary policy must have tremendous backing in those communities where wealth abounds.

Every campaign demands a base. The logical and indispensable base for all missionary work both at home and abroad must be steadily and strategically established in new and growing residential sections. The automobile and other forms of rapid transit are shifting the people of substance and influence with amazing rapidity, even in our smaller cities, from downtown and midtown sections to suburban communities. Just as rapidly as possible our base must be established and strengthened in these suburban areas. Adequate leadership and equipment now will mean incalculable reinforcement for our missionary work both at home and abroad ten years from now.

Scores of these residential fields are appealing to our Church Extension Boards for aid. Most of these churches will be self-supporting and generous in their missionary contributions in a very short time if they can be properly aided and encouraged during the period of organization. The law of self-preservation as well as the law of service should constrain us to enter these new and rapidly growing sections as soon as possible.

Let us respect the rights of others, but let us also believe that we as Congregationalists stand for certain traits and truths which ought to be perpetuated. There has never been a time in the history of the American church when Pilgrim principles have had such right of way in every progressive community as now. Steadily and increasingly the minds and hearts of men are turning toward

those principles of democracy, equality and liberty for which we stand.

Let us then as churches and as individuals, face this task of church extension in the city with a sober and yet inspiring realization of the growing preponderance and power of these urban communities, believing that our work in these great metropolitan areas, guided by the Master Spirit, will have abiding reach and influence, not only in our land, but in all lands which wait the coming of his Kingdom.

In view of the increasing importance of our work in hundreds of growing cities, the Church Extension Boards maintain a Department of City Work, directed by Rev. Luman H. Royce. Dr. Royce will be pleased at any time to confer or cooperate with state or city organizations in the survey of old fields or new fields, giving as much time as possible, either in missionary or constituent states, to the initiation of new work or the strengthening of work in older fields where new methods or new equipment may be needed.

During the past decade Dr. Royce has visited nearly one hundred cities, including all the larger cities of the country, assisting in the planning of buildings, the planting of churches and Sunday Schools, and the organization or reorganization of city societies for church extension. Out of these practical experiences he has gleaned a fund of information regarding principles, policies and plans for city work, which he will be pleased to share as he may be invited to other cities. Inasmuch as his time is generally engaged several months in advance, all state or city organizations needing his services, are requested to communicate with him at 287 Fourth Avenue, New York City, as promptly as possible.

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Wanted: A New Valuation of the Rural Opportunity!

By Malcolm Dana, D.D., *Director of Rural Work*

THERE is a real need for a new valuation of the rural opportunity in the minds of Christian people. Do I need to speak of the actual bigness of the field? I had thought that a New Englander might find it difficult to grasp its immensity and therefore its importance. A few weeks' work in Maine, and up in the Aroostook, convinces me that there are real distances even in New England. It ought to be easy to conjure up the comparative areas of the country as over against the city in America. And here is the argument for a multitude of the right kind of ministers and also for every modern means of transportation. For, increasingly, good roads are making large parishes not only possible but an actual joy to the man with red blood in his veins and love of adventure in his soul.

The bigness of the field is a matter, too, of the numbers of people living in the country. City populations are increasing faster than those in rural regions, but fifty millions still live in the country with thirty-two million people living on eight million, five hundred farms. And there is no race suicide in the country. It is the land of fine healthy children, bred to the simple habits of domesticity and work. I have been hearing of families numbering sixteen, twenty-one, and even forty-eight children. If Protestantism is seventy per cent rural, and Congregationalism fifty per cent, there is both an obligation and a privilege. The country is yet the source and fountain head of that ever increasing tide of young life flowing cityward. The rural church has the child up to and beyond adolescence. If it fails in its task of implanting in young people

an unfailing bias toward religion and the church, what chance will the city church and other forms of organized righteousness have later on?

The bigness of the field is also seen in the kind of people nurtured by the country. Country people are the peers of any. Dr. Gunsaulus once stated that eleven of the twelve foremost ministers of Chicago came from the country; eighty-six of the one hundred leading physicians, and eighty-one of the one hundred greatest lawyers. Seventy per cent of the members of city churches come from the country, and eighty-five per cent of the ministry are country bred. The real danger of today is that the source of this supply will be neglected and the stream flowing toward the congested centers vitiated. Some say it is already coming to pass. And the reason can be found in the under-valuation of Christian work in the home land and particularly in rural regions. Home service should not be put in competition with the foreign, or rural work set over against that of the cities. Christian work is one and indivisable. All branches are of equal importance. There is the question, however: Are the home-service and rural opportunity held to be *equally* worth while in the average mind? Is there not need for a new valuation, especially, of work in and for rural America?

In all honesty, how do older folk and parents look at the matter? The young people go into the foreign missionary work (largely rural) and we proudly say, "My son is helping to build the new China. He is more than a minister. He is a social engineer, a local statesman, and a builder of civilization." Such pride, and its admission, is commendable. But what about the home service? Are we ready to feel an equal pride in saying, "My son has elected to give his life to rural service. As a country minister he is helping to build whole areas out in the newer West, or he is having a part in the more difficult work of rebuilding foreign New England. He is doing his bit in the best kind of Americanization. He is helping to keep America truly Christian." There is great need for this sort of valuation of rural service. The same passion for exactly the same kind of work that is being done abroad is needed at home.

How do the young folks feel about the country as they approach the time of electing their life work? Do they not take over the estimate of their parents? The accusation is made today that the college and university are educating boys and girls away from the country, and that the seminaries are prevailingly city-minded. Who are the "successful" graduates? Are they simply those who elect foreign service, or the city; or is that man a "success" who chooses to go into a work which pays a small salary, offers an obscure service, but is, after all, as essential a service as any in that it is working at the source of things?

How does the rural minister himself feel about his opportunity? Is he patronized, and somehow made to feel that his position as a country minister is an inferior one? Does some former seminary mate tell him confidingly, "I refused to go into the country. It means professional suicide to be listed in the Year Book as a country preacher upon a home missionary salary!" If the rural minister is himself made to look down upon his work, he cannot throw himself into it with the right kind of enthusiasm. He cannot give a just return for whatever wage he is paid; and will probably use his opportunity merely as "a stepping stone to something better" or tolerate it as "needed preparation." He will feel when he comes to his best, that that best is too good for his present environment. This is an all too frequent valuation in the face of the fact that the rural ministry is big enough to be loved for itself and used as a sublime way of spending the one only life a man has to live.

And the country people them-

selves! How do they look at the matter? It would seem as though they frequently take themselves at this erroneous estimate, or that they accept the lack of the opportunities they long for and have a right to, as part of the "fate" of living in the country. So they send the best of their children to college with no expectation that they will return to dedicate themselves to some form of service which would build up the country that made them what they were. Again, the valuation is wrong. Country people are as fine, as keen-minded, and as capable of appreciating the best, as any people on earth. The saying is, "When you go to the city wear your best coat; when you go to the country take your best sermon." The country has as much right to a Jefferson, a Cadman, or a Fosdick, as the city; and it has as great need of them. But what does a wrong valuation of the country and its opportunity give? The college student; the poorly equipped, the superannuated! And so the country church is fallen on hard times. The faithful few carry on, but with no real joy or enthusiasm. The intelligent farmer does not care to support an enterprise which he cannot highly respect. And rural America is in many quarters in danger of becoming pagan.

There is surely prevalent a wrong valuation of the home missionary and rural opportunity. It exists at a moment of real peril in America. We are told that one of the greatest contributing causes to the fall of Rome and the passing of its imperial civilization, was that of becoming urbanized. She had a wrong valuation of the country and its people. The task set the present generation in the United States is to preserve a sufficient population upon the soil, sufficient in quantity, and even more, sufficient in quality.

The appeal for a new valuation of the rural opportunity does not rest on "charity" or even "missionary" duty. It is a matter of paying back a debt owed the country, a matter of sheer justice. From time immemorial the country has been giving up its life for the benefit of others. Its trade more than half supports those re-enforcing institutions of town and city which draw young people away from the country and to the cities. The young man goes to the rural church. He has high visions and real enthusiasm. He no sooner gets a quota of young people to work about him than off they go to college—and the larger places. He yearns for equipment to do a decent piece of work. It cannot be afforded. This also is due to a wrong sense of values. People lose thought and memory of their old church home. They fail to consider how vital the work done by that institution is. They decline to pay back the debt they owe. And the city church falls on hard times! It cannot get or hold the young people coming within its borders! Is that not because the country church failed in its duty while it had those young people as children? And whose the fault? It comes from a wrong valuation of the rural enterprise on the part of Christian people. All this must be changed, and home-service and the work of the rural minister and church given their rightful place.

The great office of the church of the present day is to inspire and train for service. It has as yet failed to grasp the full significance and the challenge of its task. To search out youth, to discover young men and women with qualities of leadership, and to inspire them that they will seek opportunity for service, that is sane, genuine and nation building, no organized group could ask for a more fundamental task for your missionary organizations.—From *Highways to Leadership,* Margaret Slattery.

FINNISH CONFERENCE, ASTORIA, OREGON

Work Among the Foreign-Born

By Director Henry M. Bowden

THE Congregational Home Missionary Society recognizes the fact that if newcomers to America are to be given the best possible opportunity to come into intelligent citizenship they must have the assistance of the forces of religion. Moreover, this assistance must at first be given through the channel of the mother-tongue. Among the twenty languages, other than English, employed by Congregationalists in this country may be found Assyrian, Bohemian, Chinese, Cuban, French, Greek, Indian, and so on down the alphabet to Welsh.

Three especially strong foreign-speaking groups are the Armenian, the Finnish and the German.

The Armenians

There are at least fourteen organized Congregational churches among the Armenians, nine of which are self-supporting. There are also independent churches among them, four Presbyterian churches, and one Methodist church. Most of these are members of the Armenian Evangelical Alliance. Armenians are a self-respecting and energetic race, who besides furnishing us with rugs, are doing much to develop the fruit ranches in California, particularly in the San Joaquin valley. They are our wards by virtue of the work done in old Armenia by the American Board, and have in a very short time made a real place for themselves in the denomination.

Finnish Congregationalism

Among the Finns we have some twenty-five churches, of which six receive aid from this society. They are organized in two groups; the Eastern Conference met in West Paris, Maine, last May, and the Western in Astoria, Oregon, in June. These folk come to us because of their sympathy with our way of doing things; they are born individualists, and like our way of letting them have their own way. Especially on the Pacific Coast is the religious leadership of the Finnish settlers in our hands. The experiment of a training school for workers is again being tried in Chicago, with cheering prospects.

Our German Churches

The largest group of people for whom we as Congregationalists have peculiar responsibilities, with more than 250 churches and 20,000 members, is for the most part composed of recent immigrants from German colonies established in Russia in the

days of Peter the Great. They are a people by themselves, who have come to us because of their natural sympathy with our Congregational order, and their organizations are nearly all of recent years. Only twelve antedate 1880, and more than half are of the present century, 1901 or later. They are allied with a group of similar colonists in Canada. During the war their language was the occasion of many misunderstandings, but these people who left Russia because they would not serve in the armies of the Czar, fought in the American army, and the service flags, many of them with gold stars, have not even yet been taken down in some of their churches. These people are interested in the general work of our churches and as a rule their gifts exceed the apportionment. In recent months the need of their own starving relatives on the Volga have drawn on their resources, more than $200,000 in relief having gone to these relatives in Russia. With the opening again of intercourse with Russia, more of these people will come over; they are even now in evidence at Ellis Island. The difficulty of entering the United States has led some of these folk to try the Argentine; several congregations have organized there, and have appealed to the churches here for the ordination of their ministers.

Ellis Island

At Ellis Island, where the immigrants land, our workers maintain a school for the children who for longer or shorter periods are detained there. The other day one pupil, a twelve-year-old Polish girl, drew a fancy design for the margin of a birthday card, and under the heading of, "A Birthday Greeting," wrote out a little prayer which expressed her feeling as to the world which she had seen. Perhaps the prayer of this Catholic child, put together from phrases heard in the church services, will find response in some of our own hearts. Since the war ended, there have been those who have failed to take account of the graves. The translation below is fairly literal, though not slavish; the attempt has been to retain the atmosphere and feeling of the original but not the exact poetic form. We should like to reproduce the design and prayer here, but there is neither space nor time. But the prayer itself voices the child's question as to what the sorrow of the world really means.

A Birthday Greeting

O God our Father, Thy weeping children
Beg for a better lot.
Year after year flies by without result;
We continue in slavery,
We continue in slavery.
Thy Word has taught us
That our every step is taken into account.
Lord, take into account the graves,
Those weeping mothers and children.
We also pray Thee
To vouchsafe Thy favor upon us
Forever and ever.

It is the happy privilege of Congregationalists, through their contributions to the Home Missionary Society, to help in brightening the lives of children prematurely old.

One hundred and twenty Congregational churches, in twenty-seven states, are using moving picture machines. Most of these churches use their equipment as an aid to the Sunday evening service. Almost without exception the ministers report that, properly employed as a part of the service, moving pictures have been exceedingly satisfactory. If you are considering making this change, it will pay to subscribe to *Moving Picture Age*, Chicago, Illinois, $1.00 a year. An excellent book on the subject of motion pictures for community needs has been written by Gladys and Henry Bollman. We will mail this to you on receipt of $1.65. When you are ready to purchase a machine, we can obtain for you a worthwhile saving on any one of several different makes. Those interested should correspond with the Assistant Treasurer, F. F. Moore.

Among Northern Negroes

By Rev. Harold M. Kingsley, *Departmental Director*

THE department of Negro work established two years ago, embraces thirty-one churches north of the Mason-Dixon line, stretching from the Atlantic to the Pacific. These churches, many of them long-established, others newly-founded, have been playing an important part in the solution of the complex problems arising from nearly a million Negroes coming North. In no small part have they helped to furnish larger programs and intelligent leadership to the group. Plymouth, the new church at Detroit, is entirely an outgrowth of this exodus, ministering almost entirely to migrants from the South. Its rapid growth has also been paralleled by such older churches as Mt. Zion, Cleveland; Nazarene, Brooklyn; St. John's, Springfield; and Lincoln Memorial, Chicago; besides new and important churches such as Grace, planted in the heart of Harlem under the leadership of one of our veteran successful pastors, Dr. A. C. Garner, and Lloyd Memorial, Buffalo, a church that was practically dead and has been revived under the leadership of Rev. S. O. B. Johnson, formerly acting pastor at Talladega College.

DIRECTOR H. M. KINGSLEY AND DEACON E. M. DALE OF PLYMOUTH CHURCH, DETROIT, MICH.

The story of Plymouth, Detroit, is essentially the story of Deacon Edward M. Dale, the founder of the church. Like the Hebrew of old, Deacon Dale, one of the migrants from Alabama, hung his harp upon a willow and refused to sing or be comforted until there should be established the church of his parents, to which he himself had belonged from boyhood and in which he had been an officer for nearly fifty years in Marion, Montgomery and Talladega. Cottage prayer meetings for nearly a year, socials, house to house visitations, made up the practical program of this determined man. Then afternoon services at First, then preaching by a supply pastor, then the organization of the church and the securing of a plant by the local union and the national societies. The perseverance of Deacon Dale, his faith, his zeal, reads not only like a modern epic of faith, but has its roots back in the days of heroic missionary pioneering in Alabama, when he came in contact at Marion with such spirits as Strieby, Cravath, Silsby, the elder, Silsby, the younger, and Andrews, to say nothing of such frequent visitors as Miss Emerson, Miss Woodberry, Dr. Beard and Dr. Ryder. This little town of missionary faith, Marion, Alabama, has given to the country some of its best Negro citizens, today scattered from Los Angeles to New York, like bread cast on waters, but none of it has come back in such

good measure as that represented in Plymouth, the dream of Deacon Dale and the band of Alabama migrants. This church today is a fine example of work in a rapidly growing industrial center, a church with a practical vision and a seven-day program.

Another type of work, quite different in some phases, but similar in others, is that being done at Cleveland, Mt. Zion, under the temporary leadership of the Director of Negro Work. Mt. Zion is a church with a record. It was founded in 1864, the mother of the Negro churches of Cleveland, embracing in its membership all classes of colored people. One of the most interesting characters in the church is Mrs. Mabel Lewis Ines, one of the original Fisk Singers. Her splendid alto is still heard in the choir, the same voice that helped win the royalty of Europe years ago to the cause of Negro education and helped to put $150,000 in the lap of "Aunt Mary Ann" for the building of Jubilee Hall. In Mrs. Ines and others, this group, and through them the city, is receiving the best that Congregationalism has given the Negro since the Amistad days. Mrs. Ines still sings the songs of the heart bowed down, the immortal contribution of the Negro to the world.

COMMUNITY WORK, MT. ZION CHURCH, CLEVELAND

This church has put in a first-class community program in the last six months. A summary of some of its achievements: men's club and Christian Endeavor organized, parsonage purchased, night services resumed, successful revival held, quarterly review meetings on church business and plans instituted, Sunday School reorganized and membership increased by thirty per cent, teacher training and Bible classes conducted, food and clothing distributed to over three hundred families, finances doubled, attendances trebled, a social worker employed, a community house opened, a community program in operation, including tennis teams, baseball teams, story hours, art, sewing and home economic classes. The church has increased from 298 to 460 members, and is considering plans that will give it one of the best-located and best-equipped plants among Negroes in the whole country. The reviving and spreading out of an old church is one of the most interesting contributions of Congregationalism to the Negro situation.

The church at Corona, Long Island, is another unusual church. It is the only Negro church in this rapidly growing residential suburb, within the five-cent fare zone and on the New York subway lines. The pastor, Rev. Geo. Warren Hinton, was a lay preacher in the Methodist church, giving part time to other employment. He took hold of a group composed of people from all denominations, but who had decided among themselves that Corona with its four hundred Negro families was only big enough for one church. Some one puts it "then they compromised on the Congregational church." How well they chose is demonstrated by the fact that they have trebled in membership, they have a new plant, and Mr. Hinton is

now a full-fledged, full-time Congregational minister.

Still another outstanding church is Union, Newport, R. I., a church with a past and a future, associated with the names of Samuel Harris and William Ellery Channing, the abolition movement, and the first colony of Negroes from America to Africa. This church is one of the best examples of a fine, intensive work being done in a rather limited field of population. The present pastor is the Rev. A. T. Peters, a graduate of Yale and a native of British Guiana.

Our new enterprise in the heart of Harlem, Grace, is just a year old. Dr. A. C. Garner, the pastor, gave up the substantial and successful Plymouth Church, Washington, D. C., to do this bit of metropolitan pioneering. Today he has a congregation numbering one hundred and fifty, doing a limited but a telling work. Grace meets at the Y. W. C. A. at present but has its eye on a real church building nearby.

The best type of institutional and community work being done in the whole country is that of St. John's, Springfield. Under the pastorate of Dr. W. N. DeBerry, formerly assistant moderator of the National Council, this church has become a model among Negroes. It has an extensive housing and employment program, a highly skilled staff of workers, and a well rounded religious program.

The most ambitious program is that of Dr. Proctor, at Nazarene, Brooklyn, involving a plant to cost $250,000. Dr. Proctor proposes to build the real Negro community church center of the metropolis. Already great progress has been made in increasing the membership, advertising the church, establishing a building fund, and developing definite plans.

Others among the most interesting of these churches are: Second, Pittsfield, where the scholarly T. N. Baker is pastor; Dixwell Ave., New Haven, associated with the greatest names at Yale and developing a musical and community life second to none, with Rev. E. F. Goin, a product of Fisk, Oberlin and Yale, pastor; St. Mark's, Boston, Rev. C. L. Miller, pastor, with a program for a new church; Talcott St., Hartford, Rev. James Wright, a fine piece of intensive community work; Lincoln Memorial, Chicago, Rev. C. W. Burton, pastor, where the National Convention of Congregational Workers among Colored People met the last of August, and Lincoln Memorial, Los Angeles, Rev. E. E. Lightner, pastor, our lone lighthouse among the Negro migrants on the Pacific.

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Why They Stay

By Miriam L. Woodberry

A SUMMER spent in sharing conferences, first in the thriving Middle West, later in the canyon districts of Montana, and last on the oldest historical rocks that surround the old historical church on the Isle of Shoals, ten miles out in the Atlantic Ocean, gives to the home missionary program a depth and a sweep and a vision that is almost staggering to one's sense of proportions.

No workers in the Master's vineyard are so little known as the home missionaries of this day, toiling quietly and unobtrusively in the hidden and obscure sections of our country. We are given to speaking of them in group terms and not as individuals. How often we hear remarks like these: "Oh, So-and-So is in the unsettled regions;" of another, "he is buried in a backwoods rural community;" of another, "he has never had a self-supporting church;" or, "how strange that the B's drag on in that sooty, dirty, industrial

camp." Or, to quote from a recent letter one college girl wrote to another this summer: "I have recently heard from C— again; her letters used to be given over to descriptions of drunken brawls; now the camp is quiet for the men are all on a strike and most of them are away 'hunting' work in the wheat fields." And the letter wound up with the remark, "How can she stay!" She stays because the work spoils her for a life that is more artificial and further removed from the great realities of this age.

It is fine to attend a conference where every detail is perfect; where we travel on comfortable cars, and are deposited at clean, modern depots; are driven over perfect roads, in splendid automobiles, to a pleasant building, where a congenial college girl—who is caring for your room, while her sister waits on table —greets you cordially and helps you unpack. You cannot help giving thanks for Christian America. But you wish the people who are giving money to the Apportionment Plan would attend—just once in their lives—a conference in a real home missionary state. The pastor meets you with a joyful face and with the glad tidings that they have selected a wonderful canyon twenty miles "further on," at the foot of a good-sized mountain, and that the members of the Commercial Club are going to "knock off work and carry us all over." Such a ride! Bags, baggage, delegates, blankets, canned goods, returned foreign missionaries, tent-poles, iron stools, yards of rope, and people who are called "members of the faculty," or secretaries, are packed away according to shape, size and weight, not college degrees or dignity! It gives a real thrill to splash through a creek, rattle over an improvised bridge, slide around an angle, and wonder what would happen if another auto should be coming the very minute your machine was going, and you both arrived on the same curve the same minute. Your mind becomes wonderfully alert and keen and observing and impressionable.

It is quite proper to begin descriptions of conferences with the sentence, "On arrival, all was bustle and confusion," and out of that time-honored prelude evolved a little settlement of white tents that sheltered blanketed delegates who reposed on fir boughs—boughs that one short hour before had been swaying in the breezes and basking in the sun and viewing the landscape from the tallest pine trees. A morning dip in a mountain spring takes physical courage, but brings its own reward in abounding vitality. Young theological chins can be lathered and shaved while the water boils for an open air breakfast, and the most recent cut of bobbed hair given just the correct natural curl with tongs that are heated on the same log that is boiling eggs and frying bacon.

Morning devotions are wonderfully religious, when prayers are uttered out in the great spaces and the sunlight catches the silver glitter of the snow capped mountain—that is in sight, but "over a week away." The program reads like other programs; topics look alike in print—they were prepared at headquarters. But they are presented and developed in the individual, fascinating way of the frontier. The pastors are up against life, young life, strong life, young people who are battling with conditions that are filled with strain and stress and promise.

Now, as we face the winter and think of the immediate duties pressing upon us from all directions, can we not take a little time to review the calls from the home missionary fields. Many fields are already surveyed, the work begun, men at the task, but the future development depends entirely upon the sympathy, prayers and help of some of us.

First, there is a man who is "lost in the unsettled regions." He is

meeting the modern pioneers, the men who have pushed out from old established conditions and are trying their strength on the problems of a new country. Household comforts are lacking; food will be scarce; storms will demolish the crops; winds will blow the wheat out of the ground, and they will turn somewhere, to somebody, for courage to began anew. The pastor's wife must surrender, not her standards of housekeeping, but her love of the pretty things that add so much to the attractiveness of a home. She must learn to dust her front room with a shovel and anchor mirrors and pictures to the wall.

As you have read the editorials of the coal strike, have you given a thought to the home missionaries who have stayed by this last summer? Imagine a bleak, high hill, a deserted coal mine at the base; four or five small homes, all that remain of about forty. The others have mysteriously succumbed to fire and only a few charred remains mark the outline of a former household. No work since April, and the women and children are waiting—waiting for the strike to be broken; waiting for the father, who is off looking for work, and in many cases, waiting for bread. What can a pastor do! He cannot collect his salary, for there is no money. Automobiles are left on hillsides, for there is no money for gas. It certainly takes a man of courage to be a home missionary! Not afraid of rattlesnakes, bullets, angry men, thunder or lightning or untraversed roads! And a wife who trusts. Not one who recites a poem on faith, but whose daily life is a song, that could very appropriately be set to the words, "My faith looks up to Thee." Let us leave her there, her baby banging away with an iron spoon on a tin pie plate. There are few toys for him to play with and very few china dishes in that home for him to break.

We will look into the mill districts, where another pastor is rounding out ten years of service. Why does he stay? Not for his salary, not for leisure hours in which to study. I think his heart goes out to the youngsters, as he sees them enter the factories, the first day the law allows, and he sees them standing hour after hour in front of the shifting bobbins, each knowing that the first day's work decides his labors for life. Few are ever promoted. He sees the girls pass quickly from girlhood to motherhood; he sees the babies cared for by old grandfathers and young brothers, while the mother's days are given to the loom. He sees women, old beyond their years, crouching over a little fire, content with a snuff-stick and a cup of black coffee, talking only of the hours of work they could compass in the past, and complaining of a misery that grips them in the back; and something bids him stay. He longs to make Sunday the most beautiful day in the week, and he cannot sever the ties that bind him like a spell to that field of service.

Daily, editorials regarding immigration and labor troubles appear in our papers. Ponderous volumes are printed and stacked in our libraries; thrilling and interesting debates are worked out in college class-rooms and in public forums, but the man who can throw the most illuminating light on dark questions is the home missionary who must explain America to the newcomers. In home missionary parsonages the most searching questions are proclaimed. Like one I heard from the lips of a man, who for fourteen years had worked in the heart of a silver mining region. He asked, "Why cannot I have all the silver I dig when my brother on the Pacific Coast gets all the fishes he catches?" Do you envy the home missionary who had to preach to him?

An intimate knowledge of the daily life, as lived in the home missionary parsonages, would make most Christians give an extra thank-offering that they are called to support the worker, and not be responsible for his work.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

August, 1922	This Year	Last Year	Increase	Decrease
Contributions	$7,702.08	$11,113.65	.....	$3,411.57
From State Societies	3,414.08	3,884.27	.....	470.19
Total	11,116.16	14,997.92	.....	3,881.76
Paid State Societies	4,051.21	8,726.98	.....	4,675.77
Net Available for National Work	7,064.95	6,270.94	794.01	.....
Legacies and Matured Conditional Gifts	$10,258.25	$1,290.67	$8,967.58	.....

FIVE MONTHS FROM APRIL FIRST	This Year	Last Year	Increase	Decrease
Contributions	$58,529.76	$72,124.03	.....	$13,594.27
From State Societies	17,727.74	16,413.90	1,313.84	.....
Total	76,257.50	88,537.93	.....	12,280.43
Paid State Societies	17,031.11	33,802.02	.....	16,770.91
Net Available for National Work	59,226.39	54,735.91	4,490.48	.....
Legacies and Matured Conditional Gifts	$69,564.34	$43,002.75	$26,561.59	.....

CONTRIBUTIONS for the first five months of this fiscal year are shown by the above statement to have left in the national treasury a "net available" balance of $59,226, which is $4,490 better than last year. This may be thought of as helping to avoid increasing the $42,409 deficit with which we began on April 1st.

There is encouragement here even though it cannot be called overwhelming. If, before March 31, contributions could be depended upon to be sufficiently increased to cover the whole deficit, it would then be possible to face the future with reasonable confidence. The income from all sources combined would probably enable the Society to go forward without further debt and in the hope that the more persistent needs now necessarily being passed by could then be met. To churches and individuals, therefore, we make the time-worn, but not outworn appeal: "Send in your contributions for Home Missions."

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-one per cent. Income from investments amounts to fourteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 5; Massachusetts, 33⅓; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

South Main Street Congregational church in Manchester, New Hampshire, is enjoying its attractive new Colonial church, with its well equipped parish building adjoining it.

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In Hyde Park, Massachusetts, our Clarendon church has recently installed a new pipe organ as a memorial to the young men of that community who served in the World War.

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Kellogg, Idaho, has removed its church edifice which has been many years in use, and will erect on that site a larger and better equipped house of worship greatly needed for its growing congregation and its larger program of work.

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Roscoe, New York, is planning to put $12,000 into a new house of worship to take the place of the old building which is outgrown. The women of the church are putting in $3,000 and the Church Building Society is being asked for a generous grant and loan.

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Windsor, Vermont, is modernizing and improving its church at a cost of more than $20,000. While the alterations have been in progress services have been held in a schoolhouse, where eighteen new members have been added, eleven of them coming on confession.

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At Ventnor City, New Jersey, which is a very attractive suburb of Atlantic City, ground was broken for the erection of the new Community (Congregational) church, under the pastorate of Rev. M. S. Poulson. The first unit of this new building, completed, will cost $69,000.

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Wallingford, Vermont, has recently spent about $10,000 in improving its house of worship, constructing Sunday School and social rooms in the basement, and equipping the building for its larger program of service. At the rededication of the building, August 15th, the sermon was preached by a son of the church, Rev. Frank J. Scribner of Janesville, Wisconsin.

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Our church in St. Petersburg, Florida, is so crowded in winter that there is not room enough for all who wish to attend. They are enlarging the auditorium to accommodate a congregation of two thousand, and it is costing $20,000. They expect to begin a parish house this fall, to cost $75,000. It will be a four-story building, with an assembly hall for lectures and entertainments, and with many other rooms for social and educational needs.

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The Bishops of the Protestant Episcopal Church presented to the Convention of that body in Portland, Oregon, in September, a plea for better standards in church architecture, stating that careful inquiry reveals many buildings in use among them which are unfortunately deficient in appropriateness and beauty. The same thing is true in all denominations and the movement everywhere to secure more churchly and noble houses of worship, architecturally correct, comes none too soon.

BIOLA, CAL., GERMAN CONGREGATIONAL CHURCH

Pilgrims from Other Lands and Races

AMERICA is a loom where we are weaving into the fabric of our national life the many-colored threads that represent the people and races of the whole world. We are the most cosmopolitan nation on earth. Lured to this land of opportunity in the hope of bettering their condition, these new-comers become part and parcel of our national life. If we can make them good Christians we shall make them good Americans. They cannot then be a peril to our country; they will surely be new life-blood for its growth into greater prosperity and joy.

Of these newcomers approximately one hundred thousand are Japanese, located for the most part on the Pacific Coast. We have long been interested in these people because of our successful missions in their Island-Empire across the sea. We are trying to make them feel at home in this new land of their adoption by giving them practical aid in their church life.

Some of these Pilgrims from the Orient like very much the ideals and spirit of the Pilgrim Fathers who came from England, and have organized churches to cherish the same faith and freedom. The Church Building Society has been reaching out the helping hand to enable them to complete their sanctuaries. We rejoice in our cooperation with them in San Diego, Santa Barbara, and Oakland, California, where we have enabled them to complete excellent places of worship which are crowded every Sunday with fathers and mothers and children who love their church home. Now comes Los Angeles with a plea for similar help to be given to the large and important group in our Japanese Congregational Church there. Under the sympathetic guidance and care of the American Missionary Association it has the promise of a large usefulness among these new Americans. But they must have a meeting house. Shall we help them build it?

Pilgrims from the East in another direction have long been coming to us from Armenia, till they are now about a hundred thousand in number

in this country. We have long been in close touch with them through the churches and schools and colleges and hospitals which the American Board has developed and fostered in their own country. We have been in deepest sympathy with them in their afflictions while they have been suffering unspeakable atrocities at the hands of ruthless rulers. We have given them a glad welcome to this country, and have rejoiced to share with them the task of building the church and parsonage when needed for their religious work. In Worcester and Providence and Troy and Fresno and elsewhere we have been their fellow-workers for the Kingdom as we have aided in making their temples of worship to arise, and as we have helped to shelter their pastors. And now comes New York City, where the Armenian Congregational Church is twenty-five years old, asking us to assist in securing a house of worship for them. For a quarter of a century they have tabernacled in rented quarters. Who can blame them for wanting to have a home of their own to which they can welcome their fellow countrymen, who flee hither from Turkish persecution? They have found an excellent building for their purpose, a dignified and noble structure with a Greek pillared porch, whose interior they are reconstructing so that they will have not only a large, attractive auditorium but also additional rooms for social and educational purposes. Centrally located in the great metropolis where there are hundreds of their fellow-exiles from the neighborhood of Mt. Ararat, they hope to welcome within their hospitable doors many more Armenians than ever. But they cannot pay for this new building unless our Fellowship reaches out a generous helping hand. Shall we lend a hand?

JAPANESE CHURCH, LOS ANGELES

Newcomers from sunny Italy form a pretty large part of our population. They have come swarming in upon us from the land of Cicero and Dante and Garibaldi by the hundreds of thousands. Most of them are devoted children of the Roman Catholic

ITALIAN CHURCH, BRIDGEPORT

Church into which they were born. But several groups of them, ardent believers in religious liberty, have organized Congregational Churches which are doing admirable work. Could you look in upon the services of our Italian church in Grantwood, New Jersey, or upon the Sunday School of our wide-awake church in Brooklyn, or listen to the splendid orchestra of our Italian church in Waterbury, Connecticut, led by the minister as maestro, you would rejoice that such beginnings have been made. The meeting house of our Italian Church in Bridgeport, Connecticut, perched upon its height and swarming with interested people is typical of a work which may grow to large dimensions in the coming years.

ARMENIAN CHURCH, NEW YORK

Of a strangely different race are the Piute Indians at Fort Bidwell, California, where the American Missionary Association has a school for Indian children, and where the Church Building Society has recently assisted in building a modest church. Most of our work for Indians has been done in the Northwest, as at Santee and the Crow Agency. But here is a purely missionary work in the northeast corner of California where we are glad to have had a share in the work of moral and spiritual reconstruction. The Indians themselves have had a hand in the work, and propose to use the money from the summer's hay crop in finishing the basement as a community center and workshop. These are not new Americans. They were here before Columbus. They are sidetracked Americans. Christian education will do much to get their children and youth onto the right track. The Indian boarding school in the old army barracks here has more than a hundred boys and girls in it. The older people also rejoice in this Church home, and Chief Charley Washoe at its dedication urged his people to help carry on the work of community betterment for which this building was erected.

This group of Indian children makes a very interesting part of the congregation. They are the hope of the future.

INDIAN CHILDREN AT CHURCH, FORT BIDWELL, CALIFORNIA

From a Shack to a Good Home

IN a new community the housing problem is often acute and perplexing. People come faster than buildings can be erected to shelter them. Money is scarce and is quickly exhausted. The town grows slowly and only the most necessary buildings are constructed at first. When the minister arrives he often finds there is no place to put him, and he has to take make-shift lodgings for a time. Often he has to leave wife and children in a former home till a house can be built for him.

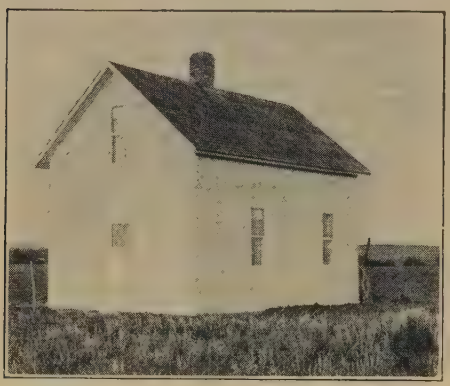
We recall a little hamlet in the Rocky Mountain district where a village had sprung up in a year's time. It had a hotel, a drug store, a country store and a bank, with a few scattered houses. When the pretty little church was dedicated the people came from ranches and farms for many miles around, riding in their automobiles (second-hand Ford cars). Most of them had "dug-outs" for dwellings. These are sunk a few feet in the earth, and perhaps sided up with sod, with sod or thatch very likely for the roof. In many cases the floor is of earth. Windows and a door give light and air. Such a temporary substitute for a real house may be a very comfortable dwelling for a season. It was not long before good houses took the place of these transient abodes. But when the minister came to take charge of the little church he found no place to live. He could not very well construct a "dugout" in the village. So the church sent an S.O.S. signal to the Church Building Society, and soon a comfortable four-room house was made ready and the parsonage became a social center for the community.

One of our pastors in the Southwest, a graduate of a New England college, lived with his wife and five little daughters in a one-room frame house. When a secretary visited him to talk with the people about the proposed new church building, the one room was divided into two by hanging a big shawl across as a partition, the wife and daughters taking one side as their room, while the minister and the secretary took the other side. When the secretary woke next morning he heard the kettle singing and the griddle sizzling at the foot of his bed. The minister's wife remarked that she and her daughters were going out to feed the calves, and during their absence the secretary dressed with a speed never known in his pre-

NEW PARSONAGE PORCH, MIAMI BEACH, FLA.

vious experience. Ought not that cultured minister to have had a better home? He got it when the new parsonage was built.

One minister in Montana could find no place in town where he could



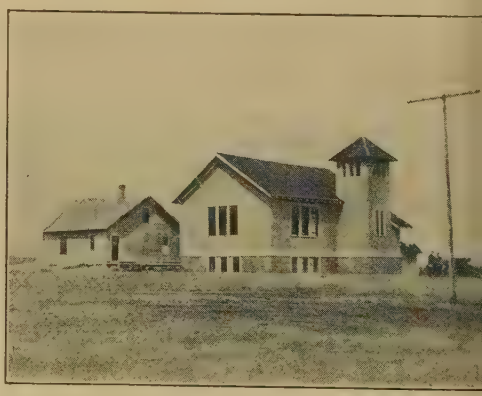
WHERE A FRONTIER PASTOR LIVES, RED OWL

live with his family while building a church; so he took up a homestead four or five miles out, carrying along two kinds of work at the same time. After the church was completed he pushed for a parsonage and by the aid of the Church Building Society, he got it.

One of our home missionaries, who later became an honored state superintendent, was forced while on a frontier field to live in a two-room frame shack. Here there was born a baby girl, the music of whose tiny voice brought joy to those crowded rooms. When she had grown to womanhood, and their city home was ample and comfortable, they laughed at the hardships of their pioneer days. But it is a shame to compel the heralds of the cross to live in such quarters.

It was to meet such needs as these that the Parsonage Loan Fund of the Church Building Society was created. For forty years it has been rendering splendid service. It is a revolving fund, the loans going out and coming back over and over again. No grants are made to aid in building parsonages, but moderate loans supplement what a church is itself able to raise, to be repaid in five years without interest. As soon as it comes back the money goes right out again to assist some other church. This in the four decades since this work started a hundred dollars has been able to do the work of eight hundred dollars. If one should now put five hundred dollars into this fund as a fresh gift, by the second year after the twentieth century closes it will have done the work of eight thousand dollars. The fund is not half large enough to do the work which is urgently needed, and which will be needed more and more in coming years. But we are glad it has helped to build nearly half of all the Congregational parsonages in this country.

The appeals for our aid in parsonage building are greater and more urgent than ever. Last year (1921) the applications were sixty-four, including those left over from the previous year, and we enabled thirty-seven churches to complete homes for their pastors. This year thirty-nine applications have been waiting for consideration and our response to



CHURCH AND PARSONAGE, RAPPELYE, MONT.

them has to be determined by the amount of money we find in our treasury. We are glad that many of the loans asked have already been voted, while others must still wait till more money comes in.

Increasing Appeals for Aid

WE are doing our best to keep up with the calls for our aid in building parsonages and churches. But in spite of our best efforts the askings constantly outrun our ability to respond to them. For nearly three-quarters of a century the Church Building Society has followed the sound business rule not to make an appropriation unless it had the money in hand or immediately in sight with which to pay it. Because of this the Society never has a debt.

The churches, we are sure, would not wish this good custom to be abandoned. There is a better way of meeting the emergency calls of the churches. That is to increase the income sufficiently to meet the demand. This will be done if the full apportionment is met by the churches in their contributions.

To get a glimpse of the need look at a recent docket of this year on which are tabulated the present appeals of the churches. They are from thirty-three different states and the District of Columbia besides. They show the far-flung line of our nation-wide work. These thirty-four political units of our country were calling this summer for thirty-one parsonage loans, and asked aid for ninety-seven church buildings.

Looking at the docket more closely we find that every New England state except New Hampshire is on the list. Five states in that corner of our country ask for three parsonage loans and seven appropriations for the completion of houses of worship. Massachusetts, mother of Congregationalism, wants one of these parsonages and four of these church buildings. Maine wants assistance in building one church and one parsonage. Vermont will be content with one parsonage, while Connecticut and Rhode Island each must complete a church.

The Middle-Atlantic District modestly asks for two parsonage loans and aid for the completion of thirteen churches. The Empire State calls for both these parsonages and seven of the church buildings. The District of Columbia wants large aid on a church, and New Jersey is completing or improving five houses of worship.

Seven states in the South appeal for our fellowship in building one parsonage and thirteen houses of worship. The one parsonage is in Oklahoma. Texas calls for four Congregational churches, while Florida, Georgia and Oklahoma call for two each, and Tennessee, Alabama and Louisiana limit their askings just now to one church each.

The great Middle-West district, with its more than three thousand churches of the Pilgrim faith and polity, shows the vigor and activity of its religious life by sending from thirteen states no less than fifteen applications for parsonage loans and thirty-seven requests for financial assistance in building church edifices. It is interesting to note that Minnesota calls for a helping hand in constructing six parsonages and four churches. Wisconsin asks aid for three parsonages and four churches. Illinois asks it for one parsonage and six churches. Michigan for one parsonage and three churches, with North Dakota making the same request. Missouri, Nebraska and South Dakota each call for help toward one parsonage and two churches. Ohio asks to complete two churches by our aid, and Indiana, Iowa and Kansas each ask for money enough to finish one church.

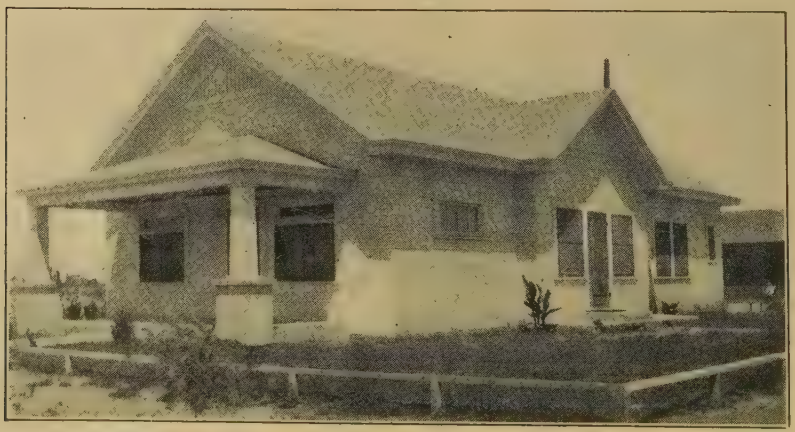
In the Pacific District six states ask to complete ten parsonages and twenty-seven churches by means of loans and grants from our treasury. California alone wants to finish seven parsonages and fourteen churches this year. Washington is pushing work on two parsonages and five churches, Montana on four churches,

Oregon and Idaho on two churches each, while Arizona is finishing a parsonage for one of her pastors.

Thus on this summer's docket one hundred and twenty-eight churches, north, south, east and west, are appealing to the Church Building Society for $47,060 in parsonage loans, $145,025 in church grants, and $234,975 in church loans. In the first half of the year the total request of these churches amounts to $427,060 which is within $50,000 of the entire appropriations we were able to make during the whole of last year. Nevertheless, if the churches will send us the $400,000 in their contributions which the apportionment calls for, we shall be able to respond to all these calls. We are confident that they will make a mighty effort to do this.

Not all this money is asked to provide new churches with houses of worship. Some of it is for "second generation churches" when the first building is outgrown or worn out; and some for renovations and improvements, that the Lord's house may be attractive and in good order; and some is for larger equipment that the work of the church may be more efficient; and some is life saving money to rescue churches from imminent peril of disaster or death. Nearly all the financial problems and dangers of our churches are brought to the Church Building Society for solution. It is like the medical branch of the army, needed to keep the fighting force of the army in the best possible condition for battle.

Is there some faint-heart who wonders whether there is really need of all these churches? Is not the church losing ground, he asks, and are there not too many churches already? Such a brother is not keeping up with the census reports, nor with the amazing growth of cities and towns and new communities in America. Since 1910 more than a thousand new Congregational Churches have been organized usually in communities where there was no other religious organization. There are still hundreds of unchurched localities. There are multitudes of old communities where Christian service is taking on new vigor and where the churches are girding themselves for more aggressive efforts. Never was the Christian Church so active, prosperous, and forward-looking as today, and the need for full and up-to-date equipment is greater than ever.



BIOLA, CALIFORNIA, GERMAN CONGREGATIONAL PARSONAGE

THE CONGREGATIONAL EDUCATION SOCIETY

THE denomination acting through its Commission on Missions and the National Council has changed most decidedly the work of the Education Society in the last seven years, and in so doing has broadened its scope and increased its importance. While only two of the items of the former work remain, namely, aid to students preparing for Christian leadership and the work at tax-supported colleges and universities, the denomination has committed to the Society the centrally important program of Religious Education.

If the denomination is to possess vital, vigorous, expanding life, it must train its own people, especially the youth, in Christian life, for Christian service and for Christian leadership. To do this the denomination must touch their lives in the three supremely important institutions, the home, the church, and the school.

Local churches and their pastors are the chief factors in the religious education of our people. The Education Society is instructed to cooperate with them and give them every possible aid in this effort. This we are doing through every means at our disposal.

THE CHURCH SCHOOL

Seven hundred and eighty-one thousand members are enrolled in our 6,000 Sunday schools. This is a gain of 38,000 over the preceding year, the largest annual gain on record. At least 600,000 of these scholars are under twenty-four years of age. They will furnish seventy-five per cent of all our increase in church membership during the next twenty years. They are now plastic, imitative, moldable. This is our most notable opportunity to build the Kingdom.

The Sunday school must be supplemented by and expanded into weekday and vacation sessions. Programs must be planned, teachers and leaders trained, the best lessons provided, equipment improved, the entire program unified, and all of us fully awakened to our opportunity. These are Education Society tasks, which challenge the hearty cooperation of us all.

YOUNG PEOPLE

Many denominations have a young people's secretary, one or more student secretaries, and one or more recruiting secretaries. We have, after three years' waiting, finally ventured to secure one man for these three positions. Rev. Harry Thomas Stock, a splendidly equipped leader, began this work September 15.

We are going to hold more of our youth from fifteen to twenty-four years of age. How? By sympathetic understanding, trained local leaders, using the young people more largely, linking them into every phase of our church program, and using their eager enthusiasm in great Christian undertakings.

For example, this summer in twenty-two Congregational Young People's Conferences over 3,000 of these young people met for seven to ten days of vigorous training. The churches will feel their influence this year. Our newly appointed secretary is going to help the denomination greatly in these better plans for young people.

IOWA CONGREGATIONAL YOUNG PEOPLE'S CONFERENCE

STUDENTS

There are more Congregational students at the University of Michigan or at the University of Wisconsin than there are in any five of our Congregational colleges from Michigan to the Pacific Coast. The state has gathered them together, and is giving them everything in the way of education except training in religion. Our efforts to provide Christian training are welcomed by university leaders. Here is our opportunity to mold the leaders of tomorrow.

Three Superlatives

1. In many states the biggest single factor in the development of the state is the state university.

2. There is no other place where, at so little cost, we can reach such a select group of youth from our best church homes.

3. Hundreds of students from other lands attend these universities. At no other place in the United States can we do such telling foreign missionary work.

These superlatives of opportunity carry with them a responsibility we Congregationalists dare not neglect.

Recruiting

Work with the large and splendid group of students in our own colleges, recruiting Christian leaders and aiding them in securing adequate preparation, is part of the work of this department in which Mr. Stock is also to be our leader. These colleges and their students are a most important asset. From these schools most of our Christian leaders have come in past years. They must continue to be a main source of supply. Their ideals, program and atmosphere make the situation most favorable, furnishing an opportunity which must be used as fully as possible. The youth are ready for leadership. They should have the best stimulus and guidance.

REV. HARRY T. STOCK
Student and Young People's Secretary

SOCIAL SERVICE

Shall we Christianize all life and all relationships or permit the pagan parts to paganize the remainder? The denomination has decided. We shall do our best to Christianize all. The Social Service Department is our national agency for leadership in this program.

The spirit of Jesus must so humanize industry that business will become an aid to brotherhood instead of a source of conflicts. Individualism and selfishness must give way to an unselfish interest in the common good. We must recognize the solidarity of the human race and act accordingly.

Our social problems can no longer be solved by the local church alone, much less by individuals. Only by the united effort of Christendom can they be met. To the end that all may know and act upon the truth it is most essential that accurate information should reach every church group. The Social Service Department is responsible for furnishing this to the churches. Through this department we share in gathering information that shall not be misleading, make this available to all the churches, prepare and promote study courses with the social emphasis, hold institutes and conferences and aid with forums and other forms of programs for the local church and community.

The Commission on Men's Work of our National Council which seeks to get all the men of the church at all the work of the church operates through this department. Already bulletins giving most helpful information are being placed in the hands of pastors and church workers. Dr. Arthur E. Holt and his department are at the service of the churches in these important matters.

MISSIONARY EDUCATION

All the missionary societies, recognizing the need for a comprehensive and graded program of missionary education, decided to combine their efforts through a Department of Missionary Education in the Education Society. This department seeks to put the motive of missionary service, an essential to Christian living, at the center of our educational work.

A graded program of missionary education is being developed with methods and materials adapted to the needs of Cradle Roll children in the home, Beginners and Primary, Juniors, Intermediate and older grades in the Church School, Young People and Adults. Two books have been published giving excellent material for week-day activities for Primary and Junior pupils. Helps are furnished to leaders of mission study classes, church schools of missions, and other organizations. The department gathers information concerning plans that have been successful and makes this available to others.

Formerly the pastor or leader who wished to work out a comprehensive program of missionary education for his church must write to at least eight societies, secure materials, and put them together for himself. Now, those who desire such help are finding it in this department.

The department also helps to organize and conduct conferences and institutes, and promotes its work through addresses, personal interviews and correspondence. Thus, working in close cooperation with the Commission on Missions, this department is helping to put a sound foundation of knowledge and interest underneath the whole missionary program of the Congregational churches. For further information address Dr. Herbert W. Gates, Secretary.

DISTRICT AND FIELD WORK

The general and departmental secretaries in addition to planning the program, do extensive field work. But the ten district secretaries are

the chief agents in carrying this entire religious education program to the churches. They are cooperating with state superintendents, with state conferences and work especially through state religious education committees. They speak at all kinds of denominational and interdenominational gatherings, conduct institutes, make studies and recommendations regarding special situations. These secretaries work untiringly for the better organization of the local schools and for their help in discovering the curriculum material and method of work best adapted to local needs.

Such phases of the full program of religious education as are under the direction of no one secretary at headquarters, the district secretaries are peculiarly responsible for promoting. The better preparation of teachers for their work, the district secretaries promote by the use of literature, by explaining and recommending teacher training at conferences and in their visits in local churches. They enroll new classes, aid in class plans, suggest reference texts, furnish examination questions, forward papers and return them with denominational recognition to the churches.

The rapidly increasing interest in week-day religious instruction it is likewise their task to meet and to guide. This is an enterprise presenting many problems as to curriculum, teaching, and supervision, financing and relationship with the public schools and among the churches of the community. It is the district secretaries' task to help solve these problems as presented in local situations.

New literature is appearing rapidly in the whole field of religious education. The district secretary keeps himself acquainted with what is being produced and is ready to suggest the worthwhile and useful material that church school workers should have at hand.

Through the district offices most of the promotional literature of the department represented by secretaries on the Education Society's staff, as missionary education and social education, go out to the local schools. The district secretaries in fact *are* the Education Society on the field.

All these workers are at your service. Plans, programs, literature, addresses, conferences, information and help are their specialties. Use them freely.

Rev. Erwin L. Shaver, a man with most thorough training and experience succeeds Rev. W. V. Lytle in the

REV. ERWIN L. SHAVER, SECRETARY FOR NEW ENGLAND, CONNECTICUT EXCEPTED

New England District, and Rev. George T. Simons, another well equipped man succeeds Miss Sarah E. Bundy in Southern California.

Miss Stella M. Jordan, a general field secretary, is available for addresses and conferences upon the work of the Society. She is specially prepared to present the work to Women's Unions.

WHY INCREASED INCOME IS NEEDED

1. Various states are demanding more service than our district secretaries with their large fields can render. If states must secure their own secretaries to get this service, it will take three times as many and cost three times as much. By adding three more secretaries, the Education Society could decrease the size of several districts and more nearly meet the need.

2. From twelve to twenty years of age is the period when we lose thousands of our youth. We need a 'teen age secretary.

3. We have ventured, upon votes of the National Council that recruiting, student and young people's secretaries be employed, to secure one man to try and lead in these three lines of work. We must meet this increase in budget and we should have three men for these important tasks.

4. We need residences for student pastors in at least five university centers. In one center we have a pastor the peer of those of any denomination. We can pay only $2,750 and no house. Baptists pay $3,000 and furnish a house. Presbyterians pay $4,000, furnish a house and an expense fund. Our man can hardly find a place to live near the university. One such pastor was compelled to live two miles out and his wife taught high school to help meet expenses. These are not isolated cases. We cannot secure and hold desirable men on such a basis.

5. We need five additional university pastors and then will not be touching such important institutions as the normal schools where the teachers of our children are being trained. At the University of Arizona, at Tuscon, pastor and church ask for a student pastor. The best we can do toward it is $300 per year, and the opportunity is tremendous.

6. There is but one church at East Lansing, Michigan, where the State College of Agriculture is located. It is a community Congregational Church. But Congregationalists cannot furnish sufficient aid for a building that will accommodate the audiences. Therefore, it is planned that it shall become an interdenominational church, Baptist, Methodist, Presbyterian and Congregational denominations, each putting in $25,000 toward an adequate building. Shall we Congregationalists do our part or be compelled to drop out of this most remarkable piece of cooperation in America?

7. The cost of education has doubled in eight years. Students preparing for Christian leadership (among them a number of women) ask aid which we are at present unable to give.

8. Week-day and vacation sessions of the church school should have a leadership we cannot give without a secretary. We should at least provide adequate literature.

9. June first the Society's debt was $41,300. Not a penny of it was due to our regularly budgeted work. All came from accepting expenses, such as the deficit on the *Congregationalist,* which the denomination voted upon us before the necessary income could be provided. We should clear off this debt.

COMPARATIVE STATEMENT

RECEIPTS FOR AUGUST 1922		Churches and Individuals	W.H.M.Us.	Legacies	TOTALS
	This year.....	$4,588.00	$231.00	$1,156.00	$4,975.00
	Last year.....	7,706.00	760.00	.....	8,466.00
	Increase.....	.....	.....	$1,156.00	$1,156.00
	Decrease.....	$3,118.00	$529.00	.....	3,647.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

A Summer Adventure

YOU really should get the story of Student Summer Service, '22 at first hand, but that's a physical impossibility necessitating travel from Maine to California and Montana to the Gulf. Even to get it second hand takes hours and days of fascinating reading. Weekly reports from forty-eight live students tell the story of making their lives count for the most during the summer of 1922: how they entered every phase of wholesome community life, searched out leaders, organized Sunday Schools, Christian Endeavor Societies, Bible Classes, Daily Vacation Bible Schools, baseball teams—that's the beginning of activities through which they expressed their ideals of Christian living and giving, loving and serving.

A few pictures of the work of some of these young people suggest their invaluable service. Two girls served on a field where for weeks they were looked upon as bootleggers. As they carried food and supplies to two destitute families "back in the hills," what else but moonshine could it be, in those saddle bags? However, when two families and many individuals had been successfully treated for hook-worm, some of the kiddies had learned to sew, and enjoyed unheard-of fun, a company of forty people gathered under the trees of an old orchard to hear the story. This only supplemented the students' regular duties of Sunday and mid-week services.

Four students, with a cotton mill town as a center, did splendid things. One who directed the Vacation Bible School in the town had her first class meet at five forty-five A. M. The succeeding duties of the day involved

SOME POTENTIAL RESOURCES

swimming lessons, calling, rehearsals for dramatics, junior choir practices and closing the day with help in special services. With such a program she says, "I can't express the feeling I have when I realize that every minute of every day is spent in Christian Service and that one doesn't have to be sad or long-faced about it either, for I surely am having one happy time."

The young man of this group found part of his work to be effective in superintending the schedule of four baseball teams four days each week, for seventy-odd boys under fifteen years of age. He also had a Boy Scout group. One of the other students there felt she functioned inadequately as a "Standard Dictionary of Facts." Pretty good office, enlightening folks who do not or cannot read.

S. S. S., '22

In the most northern section of our country, on the plains of North Dakota, in Trinity County, Northern California, and down in our Central South, four young men served in big ways. The first assisted in the work of a ten-point parish; the second sprayed potatoes, herded cattle, harvested, and organized a Sunday School along with the building up of an established church community; the others respectively "held down" the only religious services in a county three-fourths the size of Connecticut, and organized ten Sunday Schools in as many weeks. The latter were not content either, until leaders, literature and, whenever possible, teachers' training classes, were sure things for each school.

The young woman whose weekly report closed with "yours in a very glad service," thinks "the life of any worker in any community should be one of romance and delight." Can you see her with a group of shy young girls, whose ranch homes were so scattered that a weekly Church Hour under a great tree on one ranch was of greatest moment in their lives? As a camp nurse for seventy Camp Fire Girls for a week and incidentally rowing instructor, Bible Class teacher, and general lecturer on etiquette? Calling in homes where mothers had long repressed the things nearest their hearts, and "just listening" was a Christian Service? or, as taking charge of regular services and teaching Bible Class, and lining things up for teacher training? It is a stirring picture and makes her testimony ring true. "I believe that people are more hungry than I would have dared believe for the message of Christ, and for Christ himself.

Most of the reports show that these young people forgot to take even a day off and reveled in each new task; several asked no recompense. That's the spirit of S. S. S. '22! It could have been projected into five times as many fields if money had not been lacking. The students had volunteered and the fields were ready.

Wanted—An Oil Can

FOR many years it was the custom of a graduate of a great university, to send anonymously a check for $30,000. This amount was devoted to general university purposes and was called the "oil can," because it

IN INDIAN VALLEY, IDAHO

made the administrative machine run more easily.

The Congregational Sunday School Extension Society needs the amount that would be forthcoming on the basis of a $5,000,000 apportionment goal, to make possible a larger service. Moreover, the work is so carefully planned, and administered so economically, that an additional $40,000 could be used in the larger program called for, with an added expense account of less than $500.

For 1922 our field force numbers twelve superintendents, four departmental directors and thirty-nine field workers. For Student Summer Service activities forty-eight young people were commissioned, who were selected from thirty colleges and assigned to twenty-two states. These 103 commissioned workers rendered service along five lines of Christian activity. 1. The planting of Mission Sunday Schools. 2. The developing of Mission and Branch Schools. 3. Aiding needy schools in securing lesson study literature. 4. Cooperation with the Congregational Education Society in developing religious educational work. 5. Recruiting young people for life service.

If Congregationalism is to do its share in world-wide Kingdom advancement, it must extend its activities along Sunday School extension lines. Everything depends upon such action being taken. There must be, therefore, not only Christian consecration and missionary devotion, but larger financial resources. If for 1923 an additional $40,000 could be provided it would make possible: Five new full-time field workers in pioneer territory. Five new field workers in cooperation with the C. H. M. S. and the A. M. A. Twenty additional student summer workers. Ten parish workers recruited from the ranks of the Student Summer Service groups of 1921 and 1922.

We await hopefully, almost confidently, the response of our Congregational fellowship. We cannot believe that a great nation-wide denomination will remain content with spending annually less than $100,000 in Sunday School Extension work, while two-thirds of our Protestant children and youth are without adequate religious instruction. Christian foundations, strong and sure, have been laid, and the church of today is being called upon to settle down to its God-appointed task and grapple with it. Never before has

A DIXIE-LAND GROUP

the opportunity been so great; never have the means of doing been so numerous and efficient. The place of our children and young people in the eternal order of things is calling for adequate recognition.

THE PROGRAM IN ACTION

SOME THINGS ACCOMPLISHED

THESE are so numerous and of such outstanding importance, that the story would take a long while to tell. But as illustrative of our country-wide missionary activities, the Larger Parish of La Grange, Georgia, sets forth our plans, our purposes and our possibilities.

La Grange is a cotton mill city of 20,000, where less than two years ago the work was almost at a standstill, while today, under the efficient and inspiring leadership of Rev. A. T. Osbron, remarkable progress is being made. The group picture indicates something of what is taking place.

One section of the group picture shows the congregation of the La Grange Church at the close of the morning worship; a second scene is that of one of the Sunday afternoon country congregations, and the others are those of the organizations for boys and young men. In the latter group, with which thirty-three young fellows are associated, there are three who will soon be going forth from this mill-town parish to commence their studies for the Christian ministry. Such a program of missionary and educational ideals leads in this and many other communities to character, culture and consecration. It calls for pioneering in fertile fields of service. It strikes the clarion note needed today for a Christianity of great and noble doing. It thrills, enthuses, inspires, and makes our common missionary task one of wondrous uplift and abundant success.

Such a worth-while task is a persistently unfinished task. It emphasizes the obligations and opportunities of a resourceful church. It means lives to grip and lead to God for service. The Chinese proverb says: "What will you have? Pay for it and take it." We can have what we need in a Christian sense by paying the price.

The ANNUITY FUND *for* CONGREGATIONAL MINISTERS *and* THE BOARD *of* MINISTERIAL RELIEF

FOREWORD

In accordance with the request of the Commission on Missions the pages devoted to the Ministerial Boards in this issue are used to supplement and illustrate the brief statement, limited to a single page, in "The Common Work of the Congregational Churches" just off the press, and designed especially for work in connection with the Every Member Canvass in December, looking forward to the Apportionment for 1923.

* * *

FOR THE ENTIRE MINISTRY

THE Congregational Board of Ministerial Relief and Fourteen Cooperating State Boards conduct the blessed work of providing modest grants for such retired or disabled Congregational ministers as are denied the reasonable comforts of life, their widows and minor orphan children. There were 656 grants in 1921, caring for approximately 1,200 persons. *(Note illustrations on pages 378 and 379.)*

The Annuity Fund for Congregational Ministers, now enrolling over 1,700, and adding new members from month to month, enables the minister to provide some defense against the limitations of age. It safeguards the ministry of the future. It forestalls the tragedy of age into which so many Veterans of the Cross have inevitably fallen after giving the years of their strength in self-forgetting service.

The Pilgrim Memorial Fund is designed as the endowment of the Annuity Fund and is essential to its success. It cannot be diverted from this specific purpose. It cannot carry any further obligations. Until its full objective is reached, its income must be supplemented by direct contributions from the churches to make the payment of annuities to those now reaching annuity age practicable.

* * *

THE BOARD OF RELIEF

APPORTIONMENT FOR 1923, $141,788

THIS Board has the entire responsibility for those who had retired or were nearing retirement when the Annuity Fund was organized and who have no sufficient means of self-support. Their number and the amount needed for their aid preclude the possibility of caring for them through the Pilgrim Memorial Fund, which in itself is not yet an adequate foundation for the Annuity Fund alone.

The Directors of the Board, facing undeniable demands for which resources are utterly inadequate, appeal to the churches for the full Apportionment. Although unable to meet applications in full, they have felt themselves under moral compulsion to grant at least some measure of relief to all worthy applicants for aid. To reject any faithful veteran or widow seemed intolerable, even though income available was temporarily insufficient. They rely upon the churches, whose will they have sought to interpret, to make good the

deficiency and to enable the Board to adopt a higher standard. The following facts should be carefully noted:

(1) **The Lengthening Roll**—The number on the roll (National Board only) in 1913 was 191. In 1921 it had risen to 412, an increase of 116 per cent. Pensioners in 1916, 237; 1917, 286; 1918, 319; 1919, 348; 1920, 383; 1921, 412; an increase of 74 per cent in six years. In the first six months of 1922, 58 names were added to the regular list, beside emergency grants, a gain over removals of 29. In 1921 grants aggregated $148,430. At the present rate of increase in the roll, $175,162 will be needed in 1923. The deficit will reach approximately $31,000 after making the quarterly remittance October 1.

(2) **The Inadequate Grants**—The average grant to a minister in 1921, National and State grants combined, was $278; and to a widow, $205. The maximum annual grant is $400. Comparatively few on the National roll received it. The Presbyterians have an "Honor Roll," to which any minister, honorably retired, is eligible if he has completed 30 years of service and has attained 65 years of age. In 1921, 303 men received a grant of $600. Methodists, who have long exalted the claim of retired ministers by providing for them through the local church budget, paid $600, or more, to more than 500 ministers in 1921. (*See folder "A Debt of Honor," which will be sent on application.*)

(3) **Financial Projection for 1923**—*Income:* Apportionment in full, $141,788; Income Invested Funds, $82,500; All Other Sources, $47,650; Total, $271,938. *Expenditures:* Grants, $175,162; Increase of $50 in average grant, $35,000; Christmas Fund, including expense thereof, $22,000; Administration Expense, $24,900; Toward Emergencies and Deficits, $14,876; Total $271,938.

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THE ANNUITY FUND

APPORTIONMENT FOR 1923, $50,000

EVENTUALLY this organization will not need the aid of contributions through the Apportionment. But as its endowment, the Pilgrim Memorial Fund, is only partially collected and the essential reserves are in the initial stage of accumulation, these supplementary offerings are, for the present, required. Otherwise the modest annuities ($500 at the maximum) due to the older members under the "Original Plan," now arriving at annuity age, could not be paid.

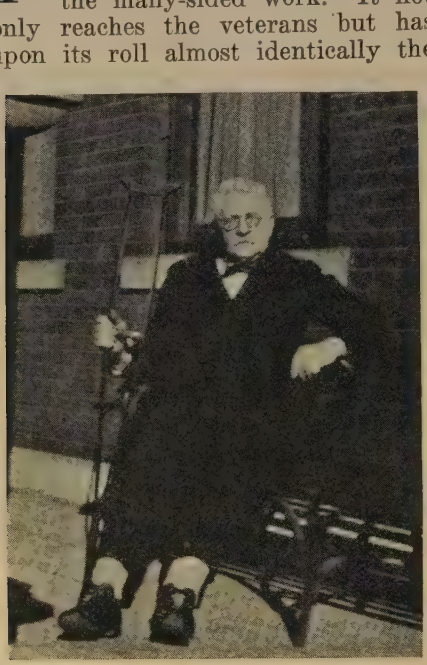
Place in the Apportionment—By this "Original Plan" the member by his own payments, while in active service, provides a fund sufficient to secure one-fifth of the annuity and the churches are expected to provide the other four-fifths. Two-fifths are now being paid from the income of the Pilgrim Memorial Fund and the remaining two-fifths must be provided, the National Council and the Commission on Missions having given approval, through the Apportionment.

Amount Required—For this $50,000 a year is needed. As there are over 1,500 ministers in this "Original Plan," the great majority in the later period of their activity, the number reaching the age when they are entitled to an annuity will rapidly increase. Resources must keep pace with this increase of annuitants. Each successive year, therefore, must fulfil its share. The requirement cannot be modified if the annuities are to be paid.

Amount Received—From the Apportionment of 1921, $24,081.80. On the Apportionment of 1922, up to September 1, $5,760.52. In 1923, the full $50,000 should be provided that no addition be made to the obligations of the future.

A Typical Group of Pensioners of the Board of Relief

THE accompanying pictures show the many-sided work. It not only reaches the veterans but has upon its roll almost identically the



A HAPPY WARRIOR

same number of widows, making it a cause of peculiar interest to the women of the churches. The Secretary visited recently in a beautiful New England town one of these aged widows whose husband had been gone for thirty years. In her church she had been the president of the Woman's Foreign Missionary Society, with a sister working in China while she prayed and labored at home. Across one end of her room, in a small home for invalids, was extended a banner, printed in golden, Chinese characters, presented to her sister when she retired, the translation of which was, "Your instruction shall never be forgotten." There on that summer day, sat the widow, shaking so with palsy as to make the floor tremble, but full of faith and joy in life and all it had meant.

The picture of the man with the crutch represents a minister nine years upon the roll, after forty years in the ministry. He is now seventy seven years of age. On retirement, he supplemented his pension from the Board by fitting spectacles but was obliged to give this up when, later he was stricken with diabetes and dropsy. He makes no complaint in the face of increasing weakness. A note of joy and gratitude for the gifts he has received runs through his letters. His youngest daughter is now able to provide the rent and, as he states in one of his letters, the Board provides his bread.

This picture of the minister with a little push-cart is typical of the effort of the pensioners to help themselves. Although limited in strength because of an injury in early life, he

MANUAL LABOR FOR SELF-SUPPORT

secured the use of some city lots and borrowed tools for making a truck garden. This furnishes fruit and vegetables which he peddles to work

ers in a shipyard. He captivates the children and they often take rides on his cart, as represented in the picture. For over two years he walked to the bakery, a mile away, in order to save a few cents per loaf by buying stale bread. The wife went out evenings to take care of children whose parents wanted some recreation.

Self-help is admirable, but it has its great difficulties for these men and women far along in life. "Have you ever thought," wrote the wife of a veteran, "that the minister is not fitted for many kinds of work and that there are few doors open to him as age begins to count? I think my husband deserves a chromo for rising at five o'clock in the morning to do the necessary things about the yard, starting for the steel car before seven because we are five miles out from his work; carrying lunch from home to

A RETIRED MISSIONARY OF THE AMERICAN MISSIONARY ASSOCIATION

save time and expense, and not getting home until after six-thirty at night."

Cooperating with the American Missionary Association among the Negroes of the South, the Board of Relief provides for the missionaries, when they grow too old to preach the word to their race. An illustration herewith shows the face of a respected colored preacher, many years under the commission of the Association, now retired and with a large group of children dependent on him.

WIFE AND CHILDREN OF A JAPANESE PASTOR OF CALIFORNIA

Here, too, are pictured the wife and children of a successful Japanese pastor in California who, stricken with tuberculosis, was aided by the Board until, happily, he recovered. Quite a group of native ministers and widows in far Hawaii receive their quarterly grant from the Board. Their names are to us unpronounceable, but they are one with us in the service of Christ and Church.

Then there are the ministries to children of deceased ministers. One little fellow, twelve years of age, is maintained in the Goodwill School at Hinckley, Maine, by the kind assistance of the Boy Conservation Bureau of New York. His younger brother, much of an invalid, is supported in another home. One orphan girl in North Dakota is being helped through the high school, the small grant supplementing her wages as a domestic.

These pictures tell something of the story. But it cannot all be told. Every day new chapters are unfolded as letters reach the office, or the Secretaries come face to face with those to whom grants have gone. It is a ministry blessed and beautiful beyond words.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

THE *Survey* for 1922 (now called *The Common Work*) contains a brief statement of the organization and relationship of the Federation. In amplifying this statement it should be noted that the Federation is an incorporated body, the representative of the Woman's Home Missionary State Unions both nationally and interdenominationally. The Federation works along educational and benevolence lines: as for example, promoting the study of the home mission text books; placing denominational representatives at Summer Conferences; cooperating with the Missionary Education Department of the Congregational Education Society in preparing Sunday School chart and other educational material, as the agent of the Homeland Societies. The Federation promotes very definitely the raising of the apportionment *first*, encouraging also Thank Offerings and special gifts, *after* the apportionment is raised. The amount allocated to the Federation for 1923 is fourteen per cent of the national apportionment goal, or $700,000. This sum is divided as follows:

Church Extension Boards	$425,250
American Missionary Association	175,000
Education Society	74,900
Boards of Ministerial Relief	24,850
	$700,000

The estimated cost of promotional work necessary in raising this apportionment, including expenses of operation, literature and travel, is $8,000. If the State Unions raised the full apportionment the income of the Federation would be $14,000 yearly, which would make it possible to appoint District Secretaries, supply speakers and other much needed assistance to the Unions, enabling them to become strong factors in the denominational program. It is important that it be very clearly understood that it makes a real difference whether the $700,000 is raised or not. It is not optional, but represents actual responsibility, nay more, a privilege and a joy.

The Federation's new poster and a beautiful card reminder of this privilege are new methods of keeping the goal before our minds. The poster should be used in every missionary society of every church and the card reminder on every woman's desk.

The Unions have the responsibility of directly reporting to the Year Book, and the Commission on Missions is the accounting department of the Federation. Several Unions report very much increased gains in raising the apportionment this past year.

Besides the poster "Launch Out into the Deep" and card, the Thank Offering service, a story by Edith Scamman, the August leaflet "Helpers of America," the new gift box, "Women of Destiny" (an impersonation) and a leaflet for children, "A Real Fairy Godmother," are useful in interpreting relationships of the Federation, and together with the Pilgrim Prayer Guild material for developing the devotional life, may all be obtained from the Federation office.

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PROGRAM TOPIC, NOVEMBER

"The World's Brand." Send to the American Missionary Association 287 Fourth Avenue, New York, for program material.

YOUNG PEOPLE'S DEPARTMENT

"JUNIOR CITIZEN"

THE Education Society announces the publication this fall of a "week-day course in world helpfulness for girls and boys, ten and eleven years of age." This set of programs and helps, known as the "Junior Citizen," should be eagerly welcomed by all workers with children of the specified ages as it affords a suggestive guide to a wide range of activities. Planned especially for organized classes or departments in the Sunday School, its programs can be adapted with equal success to the work of Junior Christian Endeavor Societies, Mission Bands or any other groups of children.

The preliminary announcements of this book state that its aim is "to develop an attitude of helpfulness toward all people in all lands." It aims to train girls and boys to be good citizens and neighbors in the community, our country and the world. In carrying out this aim, the course teaches the fundamental principles of missionary work both home and foreign and provides service activities which may be directly related to the work of any missionary board." As planned, the course contains twenty-six programs, centering around the topics "Our Homes," "Our Community," "Our Country" and "Other Countries." These topics in turn include such special programs as "Cooperation," "A Generous Spirit," "A Helpful Town," "Japan Day," "China Day," "Sharing" and for the closing one, "An International Exhibit." Stories, memory work, poster work, dramatization, hand work and investigations are all made a part of the development of these programs. Four club organizations are suggested, that local groups may choose their own type of organization, and club songs and pass words help to make these clubs attractive.

The method of conducting the Junior Citizen course is similar to that used in the Mayflower Bands. One leader for each group is best, to have general oversight of the work, to plan the meetings and give continuity to programs. Working with this leader, if the group is a large one, should be a number of assistants chosen from the young girls in the church but who should be old enough really to supervise the children's work. Another plan is to have three leaders, one to teach the lesson, one to prepare and direct the hand work and one to oversee the play period.

An important feature of the "Junior Citizen" programs is the hand work, which is looked upon as a valuable opportunity for practicing the lessons taught and expressing the impulses of helpfulness and friendliness that have been aroused. There is a complete list of articles suggested for the children to make, with explicit directions for making.

The cost of the "Junior Citizen" (The Pilgrim Press) is $1.60, postage extra. The Federation unites with our other mission boards in endorsing this set of programs as our denominational plan for children of the ages named. We are confident that workers will find the help and leadership desired in this course, and believe such groups should exist in every church. It asks that in each church some interested woman make the course known and aid in organizing such a group. Let us have your help!

Omission—"Migrant Workers." The name of the author of article on Migrant Workers, September issue, page 314, Mrs. D. Foster Updike, Glen Ridge, New Jersey, member of the Farm and Cannery Committee on Migrant Work of the Council of Women for Home Missions, was omitted through lack of space. This article in leaflet form to be published by the Federation.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer* 287 Fourth Avenue, New York, N. Y.

Receipts for July, 1922

The Daniel Hand Educational Fund for Colored People

Income for July from investments	$7,608.95
Previously acknowledged	61,299.53
Current Receipts	$68,908.48

EASTERN DISTRICT

MAINE—$420.49.

Bangor: Hammond Street Ch., 47.79. **Brewer:** First Ch., 20.40. **Gorham:** "A Friend," for Talladega College, 25. **Portland:** West Ch., 38.25. **Westbrook:** Ch., 5.95. **York Village:** First Ch., 12.50.

The Congregational Conference and Missionary Society of Maine, by George F. Cary, Treasurer, 245.35.

Woman's Home Missionary Union of Maine, Miss Nellie D. Hill, Treasurer, 25.25.

NEW HAMPSHIRE—$1,159.04.

(Donations 522.48, Legacies 636.56)

Barnstead: Miss H. B. H., 5. **Keene:** First Ch., 73.24. **Rochester:** Rosemary Circle, King's Daughters, goods for Lincoln Academy.

The New Hampshire Congregational Conference: Alvin B. Cross, Treas., 444.24.

Legacies

Campton: William H. Stickney, 1,830.30 (Reserve Legacy 1,220.20), 610.10. **Cornish:** Sarah W. Westgate, by Elwin W. Quimby, Trustee, 26.46.

VERMONT—$270.58.

Brattleboro: W. H. M. U., bbl. goods for McIntosh, Ga. **Brookfield:** Rev. F. S. C., box books for Dorcester Academy. **McIndoes Falls:** Ch., by Mrs. S. H. G., 3. **Randolph:** W. H. H., box goods for McIntosh, Ga. **Springfield:** Miss M. W. W., 5.

The Congregational Conference of Vermont, 262.58.

MASSACHUSETTS—$3,441.56.

(Donations $3,391.56, Legacy $50.00.)

Attleboro Falls, Central Ch., 8.84. **Auburndale:** Miss A. C. S., 2. **Ashburnham:** First Ch., 7.71. **Amherst:** First Ch., 250; Second Ch., 21.09. **Berkley:** First Ch., 2.70. **Blandford:** First Ch., 14. **Boston:** Mt. Vernon Ch., 56.25; Union Ch., Primary S. S., for Lexington, Ky., 11.20; E. F. F., for Talladega College, 25; Mrs. M. F. L., for Talladega College, 5; W. Q. W., 10. **South Boston:** Phillips Ch., 25. **Jamaica Plain:** Boylston Ch., 10.46; Central Ch., 100. **Roxbury:** Eliot Ch. 126.07; Highland Ch., 75; Highland Ch., C. E. Soc., 3.12. **Brighton:** Ch., 24.74. **Cambridge:** Pilgrim Ch., 28.01. **Chelsea:** First S. S., 16.65. **Concord:** Trin. Ch., 26.59. **Dover:** Ch., .35; S. S., 3. **Easthampton:** Ch., 200. **Fall River:** Central Ch., 176.13; Mrs. J. S. B., goods for Straight College. **Framingham:** Plymouth Ch., 30. **Greenfield:** Second Ch., 71.25. **Harvard:** Evangelical Ch., 10. **Hatfield:** Real Folks Soc., three bbls. and three boxes goods for Cotton Valley School. **Haverhill:** Center Ch., 23.04. **Holden:** Ch., 18.74. **Holyoke:** First Ch., 158.46. **Hopkinton:** First Ch., 48.65. **Housatonic:** Ch. 19.24. **Lexington:** S. S., for Ryder Memorial Hospital, 15. **Littleton,** Orthodox Ch., 17.92. **Longmeadow;** S. S., for Pleasant Hill, 17.77; C. E. Soc., for Pleasant Hill, 130. **Malden:** Maplewood Ch., 10. **Monson:** Ch., 68.10 .**Newbury:** First Ch., 11.74; Byfield Ch., 9.14. **Newburyport:** Belleville Ch., 21.46. **Newton:** First Ch., 144.63. **Northampton:** Edwards Ch., 225; Edwards Ch., H. L. S., 25; First Ch., 97.29. **Northboro:** Lyman Association, 10. **North Leominster:** Ch., 12.77. **Norwood:** First Ch., 57. **Peabody:** South Ch., 54.90. **Petersham:** E. B. D., 100. **Quincy:** Bethany Ch., 28.40 **Reading:** S. D., 25. **Rehoboth:** Ch., 14.21. **Rockland:** First Ch., 8.45. **Shirley:** S. S., 1.25. **South Hadley:** First Ch., 80; First Ch., by Mrs. R. M. S., 10. **Springfield:** First Ch. of Christ, 111.39; Emmanuel Ch., 33.50; St. John's Activities, for Cotton Valley School, 8. **Wakefield:** First Ch., 148.74. **Waltham:** Mrs. N. F., box goods for Cotton Valley School. **Watertown:** Phillips Ch., 103.61. **Wellesley:** A. B. P. M., for Talladega College, 10; M. M. for Talladega College, 15. **Winchendon:** North Ch., 8; Mrs. M. C. C., 10. **Winchester:** First Ch., Ladies' Western Missionary Soc., for Supplies at Ryder Memorial Hospital, 75; Miss M. F., 5. **Worcester:** Memorial Ch., 2; S. S., 2; Pilgrim Ch., 56.

Legacy

Shelburne: Emily A. E. Bement, 50.

RHODE ISLAND—$370.50.

Pawtucket, Ch., 300. **Providence:** F. W. R., for Tougaloo College, 25. **Woonsocket:** Globe Ch., 45.50.

CENTRAL DISTRICT

CONNECTICUT—$1,923.55.

(Donations $1,885.04, Legacy $38.51.)

Berlin: Second Ch., 17.20. **Bradford:** First Ch., by H. E. T., 2. **Bridgeport:** United Ch., 180.06. **Colebrook:** Ch., 35. **Gilead:** Ch., 16.90. **Guilford:** First Ch., 57.00. **Griswold:** First Ch., 20. **Hartford:** Asylum Hill Ch., 240.; First Ch. of Christ, 150. **New Haven:** Dwight Place Ch., 146.81; Plymouth Ch., 65; United Ch., 440.11; Welcome Hall S. S., 15; C. E. P. C., for Talladega College, 10; W. R. D., 10; F. M. W., 10; R. J. W., 5, for Talladega College. **New London:** First Ch. of Christ, 28.80; Second Ch., 131.09. **New Milford:** First Ch., 28.50. **North Haven:** Mrs. L. A. B., 10. **Plantsville:** S. S., 9.53. **Pomfret:** First Ch., 3.85. **Poquonock:** Ch., 11.10. **Thomaston:** First Ch., 9.15. **Washington:** First Ch., 20.90. **Waterbury:** M. C. K., for Talladega College, 25. .**Watertown:** First 10. **West Haven:** First Ch., 33.20. **Winchester:** Second Ch., 40.65. **Windsor:** First Ch., 24.75. **Woodstock:** First Ch., 26.84.

The Missionary Society of Connecticut, by Rev. William F. English, Treasurer, 51.60.

Legacy

Simsbury: Wm. C. Mather, 103.55 (Reserve Legacy 65.04), 38.51.

NEW YORK—$828.75.

Brooklyn: Ch. of the Pilgrims, 13.86; Flatbush Ch., Women's League, for Straight College, 10; Lewis Avenue S. S., 8.12; South Ch., 197.05; S. B., for Talladega College, 5; Mrs. F. J. S., package goods for Straight College. **Catskill:** Mrs. C. E. W., 10; **Central Nyack:** Ch., 1. **Cold Spring on Hudson:** A. H. C., 10. **Cortland:** First Ch., by S. H. H., 5. **East Bloomfield:** First Ch., 42.03. **Flushing:** First Ch., 238.29. **Irondequoit:** United Ch., 26. **Lockport:** F. A. C., 5. **New York:** J. C. H., for Tougaloo College, 1. **North Bangor:** C. E. Soc., 10. **Rensselaer:** First Ch., Package goods for Straight College. **Sherburne:** Dr. O. A. G., 100. **Syracuse:** Good Will Ch., 50. **Walton:** First Ch., 46 .40.

NEW JERSEY—$890.02.

East Orange: Trinity Ch., 182.76. **Montclair:** First Ch., 415; First S. S., 81 (25 of which for Piedmont College and 25 for Talladega College). **Watchung:** Ch., 75. **Newark:** K. L. H.,

2. **Nutley:** St. Paul's Cong'l Ch., for Cappahosic, Va., 76. **River Edge:** First Ch., 12.97. **Rutherford:** W. J. A., 2. **Vineland,** Ch., 43.29.

DISTRICT OF COLUMBIA—$140.62.
Washington: First Ch., 140.62.

OHIO—$4,226.60.
Akron: F. H. M., for Tougaloo College, 10; A. H., N., for Tougaloo College, 50. **Cleveland:** Euclid Avenue Ch., 710.13; Dr. W. B. C., 25; F. L. F., 10; D. E. M., 15; C. H. O., 10; C. L. S., for Tougaloo College, 25. **Columbus:** Plymouth Ch., 81.25. **Toledo:** First Ch. S. S., 300 (100 of which for Pleasant Hill, 100 for Talladega and 100 for Ryder Memorial Hospital). **Unionville:** M. E. T., 30 cts.
The Ohio Woman's Home Missionary Union: Mrs. H. H. Hosford, Treasurer, 989.92; also special for furnishings at Ryder Memorial Hospital, 2,000.

MICHIGAN—$1,309.76.
(Donations $776,42, Legacy $533.34.)
Calumet: S. S., for Theo. S. A., Talladega College, 18.75. **Detroit:** F. E. Awrey & Sons, for Tougaloo College, 25; C. R. Wilson Bory Co., for Tougaloo College, 25; A. C. A., 10; F. M. B., 10; C. J. C., 35; W. G. C., 25; S. E. C., 25; J. M. D., 10; Dr. W. E. C., 5; E. H. F., 5; Mr. & Mrs. F. K., 10; C. H. H., 10; T. W. McG., 100; C. S., 10; E. S. S., 15; O. J. W., 10; C. E. W., 5; Mr. & Mrs. W. B. W., 5; L. B. R., for Tougaloo College, 5. **Petoskey:** L. P. R., 20. **St. Clair:** Miss M. M., two boxes books for Lincoln Academy.
Michigan Congregational Conference, by C. C. Vaughn, Treasurer, 392.67.
Legacy
Grand Rapids: Adelaide M. T. Herrick, 1,600 (Reserve Legacy 1,066.66), 533.34.

WESTERN DISTRICT

ILLINOIS—$1,503.66.
(Donations $1,403.66, Legacy $100.)
Aurora: Mrs. O. T. M., for Tougaloo College, 10. **Chicago:** New First Ch., 23.45; New England Ch., 18.60; Rogers Park Ch., 35; A. G. B., 5; A Friend, 25; H. J. D., 10; W. B. D., 1; M. P. G., 25; J. A. M., 10; Mr. & Mrs. J. O. H., 1; A. D. S., 25; A. W., for Tougaloo College, 1; W. H. T., for Talladega College, 25; M. A. H., 30; M. O. R., 19. **Dundee:** L. M. Soc.,,, box goods for Moorhead, Miss. **Elgin:** First Ch., by Mrs. A. M. C., 5. **Evanston:** First Ch., 287.50; F. H. T., for Fort Berthold Mission, No. Dakota, 100. **Moline:** First Ch., 74.48. **Roberts:** Missionary Soc., for Lexington, Ky., 50 cts. **Wilmette:** L. M. Soc., two bbls goods for Moorhead, Miss
Through the Congregational Conference of Illinois, 314.04. **Woman's Home Missionary Union of Illinois,** 367.09.
Legacy
Oak Park: Sybil A. Cheney, 100.

IOWA—$1,736.34.
(Donations $153.00, Legacy $1,583.34.)
Blairsburg: Missionary Soc., goods for Rio Grande School. **Des Moines:** Mrs. W. W. W., for Talladega College, 10. **Kingston:** L. M. Soc., box goods for Moorhead, Miss. **Sheldon:** Ch., 100. **Waterloo:** First Ch., 43. **Webster City:** Miss'y Soc., goods for Rio Grande School. **Whiting:** L. M. Soc., box goods for Moorhead, Miss.
Legacy
Montour: Margaret J. Tenney, 1,583.34.

WISCONSIN—$976.08.
(Donations $22.00, Legacy $954.08.)
Broadhead: A. A. W., 20. **North Milwaukee:** German Ch., 2.
Legacy
Eau Claire: O. H. Ingram, 954.08.

MINNESOTA—$1,176.92.
Through The Congregational Conference of Minnesota, 370.03; also from a member of Plymouth Ch., Minneapolis, Special for Piedmont College, 400.
Minnesota Women's Home Missionary Union, by Mrs. J. V. S. Fisher, Treasurer, 406.89.

MISSOURI—$685.17.
(Donations $20.00, Legacy $665.17.)
Lebanon: Ch., 8. **St. Louis:** Hope S. S., for Talladega College, 10; Immanuel Ch., and S. S., 2.
Legacy
Jackson County: H. W. Perrigo, 665.17.

KANSAS—$76.52.
Topeka: First Ch., 61.87. **Valley Falls:** S. S., 4.65. **Wellington:** First Ch., 10.

NEBRASKA—$163.71.
Crete: First Ch., 16. **Franklin:** First Ch., 25.51. **Geneva:** First Ch., 18. **Grant:** First Ch., 8. **Harvard:** First Ch., 15.20. **Hastings:** First Ch., 8. **Omaha:** First Central, 40. **Scribner:** First Ch., 13. **Sutton:** Ch., 20.

NORTH DAKOTA—$88.21.
Elbowoods: Ch., 2.50.
Congregational Conference of North Dakota, 52.14 (of which direct from Churches 30.29, and through Pilgrim Victory Campaign 21.85).
Through the Woman's Home Missionary Union of North Dakota, 33.57.

SOUTH DAKOTA—$66.40.
German Conference: 50. **Glenview:** Ch., 7.50. **Pierre:** S. S., for Tougaloo College, 8.90.

COLORADO—$5.00.
Colorado Springs: Mrs. M., 5.

OKLAHOMA—$28.00.
Congregational Conference of Oklahoma: Mrs. M. S. Rowe, Treasurer, 28.

NEW MEXICO—$10.17.
Albuquerque: Miss M. A. S., for Rio Grande School, 10.17.

PACIFIC DISTRICT

CALIFORNIA (NORTHERN)—$750.83.
San Francisco: L. S. S., for Oriental Mission, 30.
The Congregational Conference of Northern California, 350.07.
The Woman's Home Missionary Union of Northern California, 370.76.

CALIFORNIA (SOUTHERN)—$191.39.
Los Angeles: First, 50. **Pasadena:** Miss B. L. B., for Tougaloo College, 5. **Riverside:** Ch., 15.
The Woman's Home Missionary Union of Southern California, 121.39.

WASHINGTON—$368.54.
Odessa: St. Matthaus, German Ch., 4. **Seattle:** H. I. W., 25.
Through the Congregational Conference of Washington, 145.50.
The Woman's Home Missionary Union of Washington, 194.04.

UTAH—$10.00.
Women's Missionary Union of Utah, for Japanese Mission, 10.

IDAHO—$16.00.
Through the Congregational Conference of Idaho, 13.
Through the Congregational Conference of Washington, 3.

HAWAII—$369.96.
Honolulu: Central Union, Through Hawaiian Board, 300; W. R. C., 25. **Kalopihi:** Chinese Ch., 19.60. **Kalihi:** Union Ch., 20.36. **Paia:** Japanese Ch., 5.

THE SOUTH

KENTUCKY—$200.00.
Lexington: Chandler League, 200.00.

ALABAMA—$318.50.
Birmingham: T. C. W., for Talladega College, 50. **Fort Davis:** Cotton Valley School, C. E. Soc., 4. **Mobile:** Rev. J. R. B., for Emerson Institute, 2.50. **Talladega:** Alumni Association, 50; R. J. B., 25; R. M. J., 3; Michael Supply Co., 15; Dr. D. P. D., 5; L. D. B., 5; L. G. J., 25; N. J. H., 24; H. H. T., 2; Dr. E. B. W., 10, for Hospital, Talladega College; "Friends," for Hospital, Talladega College, 73; J. H. S., 10; Dr. S., 15, for Hospital, Talladega College.

LOUISIANA—$12.00.
New Orleans: H. H. D., for Talladega College, 12.

TEXAS—$29.00.
Dallas: Central Ch., 24; Junius Heights Ch., 5.

FLORIDA—$10.00.
West Palm Beach: S. S., 10.

FOREIGN.

Czecho-Slovakia: Ch. in Prague, 3.74.

Commission on Missions	$ 3,879.89
Diamond Jubilee Fund	100.00
A. M. A. League	99.60
SUMMARY OF RECEIPTS FOR JULY, 1922	
Donations	$ 23,296.10
Legacies	4,561.00
Total	$ 27,857.10

SUMMARY OF RECEIPTS TEN MONTHS

From October 1, 1921, to July 31, 1922

Donations	$343,916.79
Legacies	45,884.39
	$389,801.18

ENDOWMENT FUND

Concord, N. H.,
Eva F. Burnham Fund, $500.00.

Receipts for August, 1922

The Daniel Hand Educational Fund for Colored People

Income for August from investments	$4,350.59
Previously acknowledged	68,908.48
	$73,259.07

Current Receipts

EASTERN DISTRICT

MAINE—$648.98.

Auburn: Sixth Street Ch., 5.37. **Eliot:** First Ch., 10. **Ellsworth:** First Ch., 10. **Hallowell:** Old South Ch., for Moorhead, Miss., 5. **North Yarmouth:** Ch., 5. **Portland:** State Street Ch., 200; Williston Ch., 75; J. M. G., 25. **Searsport:** Second Ch., 6.05; Second S. S., 1.20. **South Berwick:** First Ch., 80. **Woodfords:** Missionary Society, bbl. goods for Greenwood, S. C.

The Congregational Conference and Missionary Society of Maine, by George F. Cary, Treasurer, 47.83.

The Woman's Home Missionary Union of Maine, by Miss Nellie D. Hill, Treasurer, 178.53.

NEW HAMPSHIRE—$31.00.

Charlestown: P. W. H., for Straight College, 6. **East Derry:** First Ch., 5. **Greenfield:** C. P. H., for Straight College, 5. **Hanover:** J. P. H., for Straight College, 5. **Keene:** First Ch., Every Day Club, for Pleasant Hill, Tenn., 10.

VERMONT—$156.50.

Brattleboro: W. H. M. U., bbl. goods for Dorchester Academy; Miss E. L., for Straight College, .50. **Brookfield:** Rev. J. S. C., for Dorchester Academy, 2, and box books, etc., for Dorchester Academy. **Burlington:** First S. S., for Pleasant Hill, Tenn., 30; C. C. M., for Straight College, 5. **Chelsea:** Mrs. E. B., for Dorchester Academy, 2.50. **Chester:** West River Tel. Co., for Straight College, 2. **East Arlington:** Rev. M. T. W., 1. **Hartford:** Miss L. C. H., 7.50. **Johnson:** R. M H, for Straight College, 10. **McIndoe Falls:** Ch., 45. **Morrisville:** "Girls," Friendship Class, for Pleasant Hill, Tenn., 5; G. G. M., 5; E. P., 5; for Straight College. **Montpelier:** E. J. B., for Straight College, 1. **Newport:** R. H. C., for Straight College, 2. **Randolph:** W. H. H., box goods for Dorchester Academy. **Rutland:** Hexagon Club, for Pleasant Hill, Tenn., 10; J. H. M., for Straight College, 1. **St. Johnsbury:** Miss L. M. P., for Dorchester Academy, 10. **Waterbury:** F. S. K., 5; H. J. S., 2, for Straight College. **Windsor:** M. E. L., for Straight College, 5.

MASSACHUSETTS—$5,536.71.

(Donations, 2,086.94; Legacies, 3,449.77)

Amherst: Second Ch., 3; South Ch., 9.50. **Ashland:** First Ch., 24. **Bernardston:** Goodale Memorial United Ch., 38. **Billerica:** Ch., 10.87. **Boston:** H. J. K., for Talladega College, 100; G. H. N., for Talladega College, 10. **Dorchester:** Second Ch., by W. E. N., 75.50. **Boxford:** First S. S., 9.50. **Bradstreet:** A. P., for Straight College, 4. **Bridgewater:** Central, Sewing Society, for Pleasant Hill, 10. **Brookline:** Harvard Ch., 285; Mrs. H., two boxes goods for Greenwood, S. C. **Chicopee Falls:** M. H. C., for Talladega College, 10. **Dalton:** F. G. C., for Talladega College, 100. **East Northfield:** Trinitarian Ch., 130.55; S. S., 19.45. **Everett:** First Ch. Bible School, 12.10; Mystic Side Ch., 17.27. **Falmouth:** First Ch., 28.12. **Framingham:** Grace Ch., for Tougaloo College, 47.50. **Gilbertville:** Trinitarian Ch., 26.52; S. S., 14.61; M. E. R., for Straight College, 5. **Gloucester:** Magnolia Ch., 9.60; Mrs. C. E. F., for Chapel at Le Moyne Institute, 25. **Granville Center:** First Ch., 5. **Harvard:** Miss C. M. P., for Pleasant Hill, Tenn., 10. **Holbrook:** Winthrop Ch., 13.19. **Holyoke:** F. B. T., for Talladega College, 25. **Lynn:** Central Ch. S. S., 5.50. **Malden:** First Ch., by A. S. B., 5; J. H. S., for Straight College, 10. **Marblehead:** First Ch., 20. **Maynard:** Union Ch., 76. **Medfield:** Second Ch., 11. **Melrose:** First Ch., 52.02. **Natick:** First Ch., 28.50. **New Bedford:** Miss A. H. J., for Talladega College, 15. **Northampton:** G. W. M., for Straight College, 10. **Pittsfield:** Rev. S. P. C., 5; W. C. H., for Talladega College, 50; C. T., for Talladega College, 10. **Shelburne Falls:** Ch., 50. **Springfield:** J. H. A., for Talladega College, 20. **Turners Falls:** Ch., 24. **Walpole:** Mrs. J. E. P., for Ryder Memorial Hospital, 1. **Warren:** Ch., 9.50. **Webster:** First Ch., 30.25. **Wellesley:** Ch., 120.95. **Wenham:** Ch., 8. **Westboro:** Benevolent Soc., box goods for Rio Grande Industrial School. **West Brookfield:** Dorcas Society, bbl. goods for Kings Mountain, N. C. **Whitman:** First Ch., 22.10; S. S., 2.48. **Williamsburg:** Ch., 37.56. **Williamstown:** White Oaks Ch., 8.50. **Winchendon:** First Ch., 24.30; North Ch., 80. **Winchester:** Second Ch. S. S., 2; Mr. and Mrs. G. E. H., for Ryder Memorial Hospital, 25; G. P., for Greenwood S. C., 30; Mrs. F. F. P., bbl. goods for Greenwood, S. C. **Worcester:** Piedmont Ch., 170; G. G., 10; Mrs. H. G., 10; Mrs. F. M. P., 25, for Talladega College.

Legacies

Enfield: Josiah B. Woods, 60. Essex: Elvira D. Cogswell, 269.33 (reserve legacy 179.56) 89.77. **Newton:** Lucinda K. Cutting, 3,300.

RHODE ISLAND—$592.66.

Bristol: First Ch., 60.96. **Providence:** Central Ch., 476; Union Ch., 50.70; A. W. F., for Talladega College, 5.

(To be continued)